

ARAMAIC GRAMMAR

METHOD GASPEY - OTTO - SAUER

Vol. II.

BY

REV. THOMAS ARAYATHINAL, M. O. L.

PRINTED AT THE ST. JOSEPH'S PRESS,

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Clemis Abraham
Metropolitan

Kannamaya Diocese

Chingavaram. P.O.
Kerala.

S. INDIA.

1975. June. 16.

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ARAMAIC GRAMMAR

(METHOD GASPEY - OTTO - SAUER)

PART II

BY

REV. THOMAS ARAYATHINAL, M. O. L.

(APPROVED BY THE UNIVERSITY OF KERALA)



PRINTED AT THE ST. JOSEPH'S PRESS

MANNANAM

1959.

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KERALA STATE, S. INDIA.

APPRECIATIONS

I.

His Holiness Pope Pius XII.

Segreteria Di Stato
Di Sua Santità
N. 419158.

Del Vaticano, li 31 Januarii 1958.

Very Reverend Father,

With great pleasure, indeed, has His Holiness received the book entitled "Aramaic Grammar" composed by you and lately presented to him through His Eminence Eugene Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church.

The Most Holy Pontiff, who attentively went through the book with no little delight of mind, noticed that you have with ingenious skill and deep erudition laboured to furnish the students of Syriac with a more subtle knowledge of that very ancient and very noble language. The Common Father of the Church, therefore, feels confident that this your book, to which you have applied your expert hands, will contribute exceedingly toward further unfolding and clarifying the Sacred Scriptures and the time-old glories of the same Aramaic tongue.

Finally, the August Vicar of Christ thanking you profusely for the gift so kindly offered to him, and invoking the favour of the Most High on your undertakings, very affectionately imparts to you, as a token of heavenly Graces, the Apostolic Benediction.

With kindest regards

I remain

Yours most devotedly

(*Sd.*) A. Dell' Aqua.

Subst.

To
The Very Rev. Fr. Thomas Arayathinal.

(*Translated from Latin.*)

II.

His Eminence Cardinal Tappuny.

Ignatius Gabriel I, Tappuny,
by the Grace of God Cardinal of the Holy Church
and Patriarch of the Apostolic See of Antioch
of the Syrians.

To Our spiritual and beloved son Rev. Fr. Thomas
Arayathinal, guarded by God. Apostolic Benediction,
Greeting and Affection in Our Lord.

Oh! the great joy that overflowed Our heart when
We took in Our hands the copy of the Aramaic Gram-
mar, you have presented Us. It is quite plain that the
Syrian seminaries and the amateurs of the precious
tongue of the Fathers were highly in need of this book,
which you have fully treated.

It is not hidden from Us that this great work
was not accomplished by your hands except at the cost
of indescribable exhaustion and vigils for many years.
We do greatly appreciate your diligence and zeal, and
gladly give expression to Our warm feelings of grati-
tude to you. We pray God that you may be enabled
to complete the second part of the grammar also in
the same manner as you have begun.

Finally as a pledge of Our predilection we wish
abundant showers of excellent gifts and heavenly graces
upon you and once again We impart to you, in Our
Lord, Apostolic Benediction, Greeting and Affection.

† Cardinal Ignatius Gabriel I,

The Syrian Patriarch of Antioch.

Patriarchal Residence, Beirouth,
20th February 1959 of Our Lord,
Thirtieth year of Our Patriarchate.

III.

His Beatitude

The Most Rev. Mar Joseph VII Ghanima

The Chaldean Patriarch of Babylon.

We have seen and read the First Part of the Syriac Grammar written and published by the Rev. Fr. Thomas Arayathinal. We cannot but appreciate the book and its gifted author in view of the usefulness of the work and the great diligence shown in its bringing out. We trust that the book, by virtue of its contents, docile treatment, and easy method of adaptation, is sure to become an efficient medium for the diffusion of the splendid Aramaic Language, the language of our holy Rite and the language of the Fathers of our Oriental Church, serving to amass profitably from the precious treasures found in the books of our holy Rite and in the works of our venerable Fathers, the illustrious Doctors.

From the depth of Our heart, therefore, and with all Our soul We congratulate the author and impart to him Our Paternal and Apostolic Blessing, wishing his work a universal welcome from all those who love this esteemed and glorious language.

† Joseph VII Ghanima

The Chaldean Patriarch of Babylon.

Given at Our Patriarchal

Residence, Baghdad,

3rd January 1958.

(Sathyadeepam Vol. 31. No. 28. March 5, 1958)

IV.

His Grace

The Most Rev. Dr. Joseph Parecattil,
Archbishop of Ernakulam.

The ancient Aramaic language evolved in the first centuries of the Christian era came to be known as Syriac, which in course of time developed into two different dialects— Eastern and Western. In Kerala, the adherents of the Syro—Chaldean Rite perform their sacred rites in the East Syriac and those of Syro—Malankara Rite in the West Syriac. Except in the form of script and pronounciation, there is no notable difference between the Eastern and Western forms of Syriac. Yet, it may be remarked that the Eastern Syriac, more accurately keeping the original traits of the ancient Aramaic, is more akin to the Palestinian Aramaic, the language spoken by Christ, Our Lord.

It is for this Syriac language, thus hallowed, that the Rev. Fr. Thomas Arayathinal, M. O. L., an erudite scholar in Oriental languages, has published his standard work “Aramaic Grammar” Part I. Although he has preferred the Eastern script in his work, it is equally useful for the students of the Western Syriac also. This work equips the students with lucid and extensive knowledge to have a clear grasp of the Syriac language and literature. The exercises appended are very helpful in mastering the language. We must fully agree with Prof. J. P. M. van der Ploeg O. P., D. S. Th., D. S. Scr., who, in his introduction to the volume praises the Syrians of India saying: “The Indian Syriac communities are to be congratulated on having been given now such an extensive description and treatment of the Syriac Grammar by the learned writer...”

We wish all success to the author, who has thus blessed the Syrians of Kerala. May the second part of the book also see the light of day in the near future.

(Sathyadeepam, Vol. 31. No. 27. Feb. 26, 1958)

Translated from Malayalam.

Author's Note.

The first part of the Aramaic Grammar containing forty Lessons was published as Vol. I, in 1957. The present volume Part II contains twenty one Lessons and an Appendix on Prosody. In addition to what has been stated in the Preface to Vol. I the following may be noted.

To give an exclusive and clear treatment of the subject concerned under a particular topic some Lessons had to be rather long. Correspondingly the Exercises appended to those Lessons also had to be a bit long in order to present at least a sentence or two each referring to the particular points of grammar dealt with in the Lesson.

Several Lessons had to be devoted for some topics like Object - Suffix, for a more comprehensive treatment of the same. Lists of exceptions have been limited to words of frequent occurrence, especially, in dealing with Nouns under different aspects.

In the Appendix on Prosody dealing with the structure of various kinds of Poetry the Grammatica Aramaica of Mgr. Aloysius Rahamani, the late lamented Syrian Archbishop of Alepo, has been depended upon to a great extent.

It may be observed that the foot-notes and notes in the text are for the most part meant for advanced students and teachers.

It will leave a mark of ingratitude on my part if I fail to give expression to my sincere thanks to all those who welcomed the publication of Vol. I and tendered encouragement to accelerate the edition of the present volume.

My thanks are due in the first place to His Eminence Eugene Cardinal Tesserant, on whose generous grant of subsidy depended mainly the publication of the present volume as well as of the former one.

I am deeply indebted to give expression to my heart felt gratitude and filial loyalty to His Holiness POPE PIUS XII of Happy Memory, who was pleased to bless my work singularly by sending a message of appreciation through his Secretary of State.

Among others who contributed towards the evaluation of the book by way of appreciation or comment I have specially to give emphatic expression of thanks to His Eminence Mar Ignatius Gabriel I Cardinal Tappüny, the Syrian Patriarch of Antioch, to His Beatitude Mar Joseph VII Ghanima, the Chaldean Patriarch of Babylon of pious memory, and to His Grace the Most Rev. Dr. Mar Joseph Parecattil, (Syro-Malabar) Archbishop of Ernakulam, for their sympathetic condescension to enrich my work with their esteemed notes on the same.

Finally I have to thank the Superintendent and staff of St. Joseph's Press, Mannanam, who paid keen attention to bring out this volume so early with all possible typographical perfection.

THE AUTHOR.

Protopresbyterate, Arivithura,
7th March 1959.



ABBREVIATIONS

- Abd. - Abdišo of Soba
Abl. - Ablative
Abs. St. - Absolute State
Acc. - Accusative; according
Act. - Active; Acts of the
 Apostles
A. M.; Act. Mar. - Acts of
 Martyrs and Saints
Adj. - Adjective
Adv. - Adverb
An. D. A. - Anaphora duodecim
 Apostolorum
Ant. - Antiochene
Aph. - Ap^hEL
Aphr. - Aphrahat
Barheb. - Barhebraeus
Br., Brev. - Breviary
Cant. - Canticle
C., C. G. - Common gender
Cfr. - Confer
Chald. - Chaldean
Cit. - Cited
Clef. - Clef de la langue
 Arameenne
C. J. D. - Grammatica Aramaica
 by Clement Joseph David
Collect. - Collective noun
Cons. St. - Construct State
Conj. - Conjunction
Cor. - Epistle of St. Paul to
 the Corinthians
Dan. - Daniel
Dat. - Dative
Def. St. - Definite State
Dem. - Demonstrative
Dep. - Deponent
E. S. - East Syriac
Ecclus. - Ecclesiasticus
Ed. - Edited
Emph. St. - Emphatic State
Encl. - Enclitic
Ephr. - Ephraem
ESTAP^h. - E^sTAP^hAL
ET^hp^e. - ET^hp^eEL
ET^hPA. - ET^hPA'AL
ETTAP^h. - ETTAP^hAL
Ex. - Example
Exer. - Exercise
Exod. - Exodus
Ezech. - Ezechial
F., fem. - Feminine
ff. - following
f. n. - foot note
Gen. - Genesis; Genitive
Gal. - Epistle of St. Paul to
 the Galatians
Gram. Syr. - Grammatica
 Syriaca by C. J. D.
Hist. Jos. - History of Joseph
Ibid. - Ibidem - there itself
ie. - id est - that is
Imper. - Imperative
Impf. - Imperfect
Inf. - Infinitive.
Interj. - Interjection.
Jac. Ed. - Jacob or James of
 Edessa
J. S., Jac. Ser. - Jacob of
 Serugh
Jos. Styl. - The chronicle of
 Joshua the Stylite
Jer. - Jeremias
J. B. W. - Grammar by John
 Baptist Wenig, S. J.
Job. - Book of Job
Jonas. - Book of Jonas
John. - Gospel according to
 St. John
Jud. - Book of Judith
Jul. - Julianos der Abtrünnige
 (Hoffmann)
Kings. - Book of Kings
L. - Lamad
Land. - Anecdota Syriaca
 edited by Land
Levit. - Book of Leviticus
Luke. - Cospel according to
 St. Luke

- M., Mas. — Masculine
 Mal. — Malabar E. S.
 Pronunciation
 Machab. — Book of Machabees
 Math. — Gospel according to
 St. Mathew
 Meliton. — Letter of Meliton
 Ming. — Clef by Mingana
 M. Ch. — Morceaux Choicis du
 Litterature Arameenne
 Moes. — G. Moesinger's Monu-
 menta Syriaca
 Monument. Syr. — Monumenta
 Syriaca
 Nar. — Narsai
 Nehm. — Nehmias
 Nestle. — Eberhard Nestle,
 Grammar
 Ov. — Overbeck
 Obj. suf. — Object suffix
 P. — Page
 P^c. — P^c'AL
 PA. — PA'EL
 P., pl. — Plural
 Paralip. — Paralipamenon
 Part. — Participle
 Pass. — Passive
 P. P. — Prefect Participle
 Pf. — Perfect tense
 Phil. Mab. — Philoxenus of
 Mabüg
 Prep. — Preposition.
 Pres. — Present tense
 Pres. P. — Present participle
 Pr. Encl. — Pronominal
 enclitic
 Pr. n. — Proper noun
 Pro. suf. — Pronominal suffix
 Prov. Proverb
 Ps. — Psalms
 Rahm. — Rahmani, Gram.
 Aramaica.
 Refl. — Reflexive
 Relat. — Relative
 Rem. — Remark
 Rom. — Epistle of St. Paul to
 the Romans
 Samuel — Book of Samuel
 S., Sing. — Singular
 S. D. — Sappir Dübāre
 Sq. — Sequentes; following
 Spic. Syr. — Spicilegium
 Syriacum
 Th. Ed. — Thomas of Edessa
 Th. Mar. — Thomas of Marga
 Tim. — Epistle of St. Paul to
 Timothy
 Vide. — See
 Voc. — Vocative
 W. S. — West Syriac
 Yab Al. — Yab Aīlāha.
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CONTENTS

| | |
|---------------|-----|
| Appreciations | i |
| Author's Note | v |
| Abbreviations | vii |

Part II.

A. Etymology. Page

LESSON XLI

| | |
|---|-----|
| Verbal Nouns formed from Derivative Verbs | 1 |
| § 183 A. Noun Agent | 1 |
| § 184 B. Noun Passive:- | |
| I. formed from Active Derivative Verbs | 2 |
| § 185 II. formed from Passive Verbs | 3 |
| Note. Different meanings according to difference in aspiration | 4 |
| § 186 C. Noun of Action: | |
| I. formed from Active Derivative Verbs | 4 |
| Note. Noun Passive as Noun of Action | 6 |
| § 187 Noun of Action: II. formed from Passive Verbs | 6 |
| § 188 D. Nouns of Instrument, Time, Place | 7-8 |
| Note. 1. Nouns of place with آآآ | 8 |
| 2. Verbal Nouns in abstract sense only | 8 |
| § 189 Syntax — Vocabulary | 8 |
| Exercise 38 A & B. | 12 |

LESSON XLII

| | |
|---|----|
| Defective and Impersonal Verbs | 15 |
| § 190 I. Defective Verbs | 15 |
| Conjugation of آآ with فوق | 18 |
| § 191 II. Impersonal Verbs— Conjugation | 20 |
| § 192 Impersonal verbs of frequent occurrence. | 21 |
| § 193 1. Verbs whose 3. m. s. is used impersonally. | 22 |
| 2. 3. f. s. in meteorological concurrences. | 23 |
| 3. 3. f. s. in phrases with indefinite "it" | 23 |
| 4. Noun clause subject— 3. m. or f. s. Impersonal as predicate | 24 |
| 5. Infinitive construct subject— Impersonal m. s. predicate | 24 |

| | | |
|--------------|--|----|
| § 194 | Syntax- Vocabulary | 24 |
| | Exercise 39 A & B | 25 |
| § 195 | Noun- Different groups | 29 |
| LESSON LXIII | | |
| | Gender of Nouns | 30 |
| § 196 | I. Masculine: A. According to sense | 30 |
| | „ B. According to termination | 31 |
| § 197 | II. Feminine: A. According to sense | 31 |
| § 198 | „ B. According to termination | 32 |
| | A few feminine nouns without feminine termination | 34 |
| § 199 | Nouns of common gender | 35 |
| | Note. 1. On $\text{ἰσάλας} : \text{ἰσάλας} : \text{ἰσάλας}$ | 36 |
| | 2. Nouns of C. gender mostly masculine | 36 |
| § 200 | Formation of feminine nouns | 36 |
| § 201 | Gender of exotic (Greek) nouns | 38 |
| § 202 | Syntax- Vocabulary | 40 |
| | Exercise 40 A & B. | 42 |
| LESSON LXIV. | | |
| | I. Compound conjugation | 45 |
| § 203 | How compound conjugations are made | 45 |
| | Paradigms :- A. Past Imperfect- Active | 46 |
| | B. Do. Passive | 46 |
| | C. Pluperfect | 46 |
| | D. Future Perfect | 47 |
| | E. Future anterior | 47 |
| | F. Desiderative I. (Present participle) | 47 |
| | „ II. (Perfect participle) | 48 |
| | G. Emphatic and Obligatory | 48 |
| § 204 | 1. Participles with pron. enclitics and ἰσάλας auxiliary | 48 |
| | 2. Perfect for Pluperfect | 49 |
| | 3. Compound tenses represented by Imperfect. | 49 |
| | II. Diminutives | 49 |
| § 205 | Formation of Diminutives | 49 |
| § 206 | Anomaly 1. Irregular diminutives | 50 |
| | 2. Diminutive by repeating letters. | 51 |
| | 3. Feminine forms having dim. sense | 51 |

| | | |
|-------|--|----|
| | 4. Yod penultimate bearing dim. sense. | 51 |
| | 5. Diminutive of Compound nouns | 51 |
| | 6. Nouns without dim. form | 52 |
| § 207 | Syntax- Vocabulary | 52 |
| | Exercise 41 A & B. | 57 |
| | LESSON LXV. Number | 60 |
| § 208 | Two numbers- Singular and plural | 60 |
| | Note- Traces of dual number | 60 |
| § 209 | 1. Rules applicable to most nouns | |
| | in the group | 61 |
| | 2. Nouns without separate form for plural. | 61 |
| | 3. Nouns divided into three groups | |
| | with respect to plural | 62 |
| § 210 | A. Plural of Strong Nouns | 62 |
| | Nouns of irregular plural i- viii. | 62 |
| § 211 | B. Plural of Nouns ending in $\text{?}^{\text{?}}$ | 65 |
| § 212 | C. Plural of Nouns terminating in | |
| | $\text{?}^{\text{?}}$ (two groups) | 69 |
| § 213 | Plural of Feminine Nouns - derived | 69 |
| § 214 | A. Pl. of Fem. Nouns in $\text{?}^{\text{?}}$ - | |
| | penultimate vocalised | 70 |
| § 215 | B. Do. Penult. non-vocalised and | |
| | antipenult. vocalised | 74 |
| § 216 | C. Do. Penult. and antipenult. non-vocalised. | 82 |
| § 217 | Different plurals with different meanings. | 83 |
| § 218 | Nouns used only in the singular | 84 |
| § 219 | Nouns used only in the plural | 85 |
| § 220 | Nouns used both in the sing. and | |
| | plural in the same form. | 86 |
| | Note. 1. Collective Nouns | 87 |
| | 2. Do. formed by termination $\text{?}^{\text{?}}$ | 88 |
| | 3. Do. Do. ($\text{?}^{\text{?}}$) to Numerals | 88 |
| § 221 | Different meaning in the plural | 88 |
| § 222 | Plurals of foreign-Greek-Nouns | 88 |
| § 223 | Syntax- Vocabulary | 92 |
| | Exercise 42 A & B. | 94 |

| | | LESSON LXVI. | Adjectives | 100 |
|-------|--|-------------------------------------|------------|-----|
| § 224 | Adjectives- | groups of | . | 100 |
| § 225 | A. | Adjectives formed from verbs | . | 101 |
| § 226 | B. | Relative Adjectives | . | 102 |
| | A. | Suffix ז-י | . | 102 |
| | B. | Suffix ז-י | . | 105 |
| | C. | Suffix ז-י | . | 105 |
| | D. | Suffix ז-י | . | 106 |
| | E. | Anomaly | . | 106 |
| | F. | Relative with א-ב prefixed | . | 108 |
| § 227 | Syntax- | Vocabulary | . | 108 |
| | Exercise 43 A & B. | | . | 111 |
| | States of Nouns- | Preliminary remarks | . | 114 |
| § 228 | Three States | | . | 114 |
| § 229 | Nouns grouped with respect to States | | . | 116 |
| | | LESSON LXVII. | | |
| | States of Nouns | | . | 117 |
| | I. A. Sing. Nouns not terminating in f. ז | | . | 117 |
| § 230 | (1) Contraction of singular nouns with vowel on the penultimate | | . | 117 |
| | Note 1. Contr. of nouns with non-vocalised Alap on the penultimate | | . | 117 |
| | 2. Contr. of adjectives ending in two Alaps | | . | 118 |
| § 231 | (2) Contr. of nouns without vowel on the penultimate:— | | | |
| | a) Biliteral nouns | | . | 118 |
| | b) Triliteral | | . | 119 |
| | Note. Nouns with ז in the contracted form. | | . | 119 |
| | c) Triliteral beginning with Alap | | . | 120 |
| | d) Do. beginning with Yod | | . | 120 |
| | Note. Nouns of double contraction | | . | 121 |
| | e) Triliteral with non-vocalised Yod as the penultimate | | . | 121 |
| | f) Nouns of the form א-ב-ג | | | |
| | i) Strong initial | | . | 121 |
| | ii) ז or א initial | | . | 122 |

| | | |
|-------|--|-----|
| | g) Nouns of the form فـدـلـا | 122 |
| | Note. Contraction of participial nouns and the like | 122 |
| | h) Nouns of four or more letters | 123 |
| | i) Quadriliteral nouns terminating in فـدـلـا | 123 |
| § 232 | (3) a) Contr. of quadriliteral nouns— penult. and antipenult. non-vocalised. | 124 |
| | b) Do. Triliteral with doubled penultimate. | 124 |
| § 233 | Anomaly: A. Nouns without contraction. | 124 |
| | B. Peculiar contractions | 125 |
| | c. Nouns only in the contracted forms. | 126 |
| | I. B. Singular nouns terminating in fem. فـدـلـا | 126 |
| § 234 | Nouns with non-vocalised penultimate | 127 |
| § 235 | A. Contr. of substantives ending in فـدـلـا & فـدـلـا | 127 |
| | B. Do. of Sing. nouns ending in فـدـلـا | 128 |
| § 236 | Nouns connected with pl. form for contr: | 128 |
| § 237 | Anomaly. 1) Nouns of different contractions. | 130 |
| | 2) Nouns contracted only in the Cons. state. | 130 |
| | 3) Nouns of irregular contractions | 130 |
| | 4) Contr. of nouns a) without plural; b) having other words for pl. | 131 |
| | 5) Nouns used only in Emph. state | 131 |
| | II. A. Contraction of pl. nouns ending in 1) فـدـلـا and 2) فـدـلـا | 131 |
| § 238 | 1) Contr. of pl. nouns terminating in فـدـلـا | 131 |
| | 2) Do. Do. in فـدـلـا | 132 |
| | Note. Nouns having pl. sense contracted as pl. nouns | 132 |
| § 239 | II. B. Contr. of pl. nouns terminating in فـدـلـا | 133 |
| | Note. Contr. of nouns and adjectives having more than one pl. form | 133 |
| § 240 | Syntax- Vocabulary | 133 |
| | Exer. is: 44 A & B. | 145 |

| | | | |
|---|---------------|--|-------------|
| | LESSGN XLVIII | Adjectives | . 151 |
| § | 241 | Degrees of comparison – three | . . 151 |
| § | 242 | Comparative degree | . . . 152 |
| § | 243-44 | Superlative degree | . . . 154 |
| § | 245 | Syntax– Vocabulary | . . . 157 |
| | | Exercise 45 A & B. | . . . 158. |
| | LESSON XLIX. | Numerals | . . 163 |
| § | 246 | Cardinal Numbers– first decade | . . 163 |
| | | Note. Denominative verbs | . . . 163 |
| § | 247 | Second decade | . . . 164 |
| § | 248 | Denary numbers (20– 90) | . . . 165 |
| § | 249 | A. Hundreds; B. Thousands | . . . 167 |
| § | 250 | Numbers with pronominal suffixes | . . 169 |
| § | 251 | The date on | . . . 170 |
| | | Note. 1. The first day of the month | . 171 |
| | | 2. Numerals with term ألف as collective nouns | . . 171 |
| | | 3. Compound nouns formed of numerals. | 172 |
| § | 252 | 1. Distributive expression | . . . 172 |
| | | 2. To express “how often” etc. | . . 172 |
| | | 3. To express recurrence in a period of time | . 172 |
| | | 4. Number to denote a group | . . 173 |
| | | 5. Approximate numbers | . . . 173 |
| | | 6. To express multiplicity | . . . 173 |
| | | 7. To express hour, time at | . . . 174 |
| | | 8. To express age, “how old” | . . . 174 |
| | | 9. Cardinal number in the genitive as ordinal | . 175 |
| | | 10. Numeral adverb: Cardinal f. number with ع prefixed | . 176 |
| | | 11. Distributive and reciprocal expressions (بِحجّ بحجّ) | . 176 |
| § | 253 | Ordinal numbers – formation | . . . 176 |
| | | Note. 1. Intermediary أ in numbers 14–19. | 178 |
| | | 2. Intermediary ordinal numbers | . . . ” |
| | | 3. Ordinal forms of hundreds and thousands. | . . . ” |
| | | 4. Ordinal of ألف مائة | ” |

| | | |
|---|--|-----|
| | 5. Compound nouns formed of ordinal numbers | 178 |
| | 6. Numeral adverbs formed of ordinals | 179 |
| § | 254 Fractions | 179 |
| § | 255 Letters as numbers | 180 |
| § | 256 Peculiarities in marking numbers by letters | 182 |
| § | 257 Names of A. days & B. months | 183 |
| § | 258 Syntax- Vocabulary | 184 |
| | Exercise 46 A. & B. | 189 |
| | LESSON L. Compound Nouns | 197 |
| § | 259 Compound nouns- two groups | 197 |
| § | 260 Compound nouns with substantive particles | 198 |
| § | 261 Isolated compound nouns | 199 |
| § | 262 Abstract form of compound nouns | 200 |
| § | 263 Compound nouns with verbal nouns | 201 |
| § | 264 Gender of compound nouns | 203 |
| § | 265 Plural number of Compound nouns | 203 |
| § | 266 Syntax- Vocabulary | 205 |
| | Exercise 47 A. & B. | 208 |
| | LESSON LI. Particles | 213 |
| § | 267 Adverbs- formation | 214 |
| § | 268 Different groups of adverbs | 215 |
| | I Adverbs of time | 215 |
| | II „ place | 215 |
| | III „ manner | 218 |
| | IV „ doubt | 218 |
| | V „ desire | 219 |
| | VI „ demand | 219 |
| | VII „ explanation | 220 |
| | VIII „ quantity | 220 |
| | IX „ quality | 221 |
| | X „ affirmation | 221 |
| § | 269 Prepositions. i a) which admit pron. suffixes | 221 |
| | b) case forming prefixes | 222 |
| | Do. ii which do not admit pron. suffixes | 222 |
| | Do. iii followed by prep. بـ | 222 |
| | Note 1. Peculiarities of prep. فـ | 222 |

| | | |
|--------------|---|-----|
| | 2. Prep. \leftarrow before other prepositions | 222 |
| § 270 | Interjections. i. which admit pron. suffixes | 223 |
| | Do. ii. which do not admit „ „ | 223 |
| § 271 | Conjunctions- A Ornamental; B. Necessary | 225 |
| § 272- § 275 | Syntax- Vocabulary | 227 |
| | Exercise 48 A. & B. | 246 |
| | Object Suffix | 253 |
| § 276 | Preliminary remarks | 253 |
| § 277 | Object suffixes- different groups | 254 |
| § 278 | Peculiarities in pronunciation- | |
| | A. Hard and soft | 258 |
| | B. Short and long | 260 |

LESSON LII.

| | | |
|-------|---|-----|
| | Object suffixes- Group I. | 262 |
| § 279 | Object suffixes added to Pf. 3. m. s. | 263 |
| | Suffixed conjugation I a) Pf. 3. m. s. | 264 |
| § 280 | Object suffixes added to Pf. 3. f. s. | 266 |
| | Suffixed conjugation I b) Pf. 3. f. s. | 268 |
| § 281 | Object suffixes added to Pf. 1. s. | 271 |
| | Suffixed conjugation I c) Pf. 1. s. | 272 |
| § 282 | Object suffixes added to the Infinitive | 275 |
| | Suffixed conjugation I d) Infinitive | 276 |
| § 283 | Object suffixes added to Imperfect | |
| | ending in the strong final | 279 |
| | Suffixed conjugation. I e) Imperfect | |
| | strong final | 280 |
| § 284 | Syntax- Vocabulary | 283 |
| | Exercise 49 A. & B. | 287 |

LESSON LIII.

| | | |
|-------|--|-----|
| | Object suffixes- Group II | 291 |
| § 285 | Object suffixes added to Imper. m. s. | |
| | strong final | 291 |
| | Suffixed conjugation. II Imper. m. s. | |
| | strong final | 292 |
| | Note. Imper. m. s. taking suffixes irregularly | 295 |
| | (Syntax)- Vocabulary | 295 |
| | Exercise 50 A. & B. | 296 |

LESSON LIV.

| | | |
|-------|--|-----|
| | Object suffixes— Group III. | 298 |
| § 286 | Object suffixes added to Pf. 2. m. s. | 298 |
| | Suffixed conjugation III a) Pf. 2. m. s. | 299 |
| § 287 | Object suffixes added to Pf. 3. m. pl. in $\searrow \circ$ | 300 |
| | Suffixed conjugation III b) 1. Pf. 3. m. pl. in $\searrow \circ$ | 300 |
| | Note. 1. Object suffixes added to Pf. 3. m. pl. in $\searrow \circ$ without change. | 302 |
| | 2. Pf. 3. m. pl. in $\searrow \circ$ rare with suffixes. | „ |
| § 288 | Object suffixes added to Imper. m. pl. in $\searrow \circ$ | 303 |
| | Suffixed conjugation III. b) 2. Imper. m. pl. in $\searrow \circ$ | 304 |
| | Note. 1. & 2. The verbs taking object suffixes without modification. | 306 |
| § 289 | Object suffixes added to Pf. 3. f. pl. (ii), 2. m. & f. pl. etc. | 306 |
| | Suffixed conjugation III b) 3. Nün endings above. | 307 |
| | Note. Peculiarities with suffixes in Nün endings. | 309 |
| § 290 | Object suffixes added to Pf. 3. f. pl. (i) | 309 |
| | Suffixed conjugation III c) Pf. 3. f. pl. (i) | 310 |
| | Note. Peculiarities with suffixes in Pf. 3. f. pl. (i) | 313 |
| § 291 | Object suffixes added to Imper. f. pl. (i) | 314 |
| | Suffixed conjugation. III d) Imper. f. pl. (i) | 315 |
| | (Syntax) Vocabulary | 317 |
| | Exercise 51 A. & B. | 318 |
| | LESSON LV. | |
| | Object suffixes— Group IV. | 321 |
| § 292 | Object suffixes added to Pf. 2. f. s. | 321 |
| | Suffixed conjugation IV a) Pf. 2. f. s. | 322 |
| § 293 | Object suffixes added to Imper. f. s. | 324 |
| | Suffixed conjugation. IV b) Imper. f. s. | 325 |
| | Note. Irregularities with suffixes in Imper. f. s. | 327 |

| | | | |
|--|----------------------|---------|-----|
| | (Syntax)- Vocabulary | .. .. . | 328 |
| | Exercise 52 A. & B. | .. .. . | 329 |

LESSON LVI.

| | | | |
|-------|--|----------------------|-----|
| | Object suffixes. Group V. | .. .. . | 331 |
| § 294 | Object suffixes added to Pf. 3.m. pl. (i) in ◦ | .. .. . | 332 |
| | Suffixed conjugation. V a) Pf. 3.'m. | | |
| | | pl. (i) in ◦. | 332 |
| | Note. Irregularities in taking suffixes | .. .. . | 334 |
| § 295 | Object suffixes added to Imper. m. pl. | | |
| | | (i) in ◦ | 336 |
| | Suffixed conjugation V b) Imper. m. | | |
| | | pl. (i) in ◦ | 337 |
| | Note. Suffixes added to Imper. m. pl. | | |
| | | in ◦ without change. | 339 |
| § 296 | Syntax- Vocabulary | .. .. . | 339 |
| | Exercise 53 A. & B. | .. .. . | 341 |

LESSON LVII.

| | | | |
|-------|--|-----------------------|-----|
| | Object suffixes. Group VI. | .. .. . | 344 |
| § 297 | Object suffixes added to Pf. 3. m s. | | |
| | | and Imper. m.s. in 𐤊𐤍 | 344 |
| | Suffixed conjugation VI a) Pf. 3. m. s. | | |
| | | and Imper. m.s. in 𐤊𐤍 | 345 |
| § 298 | Object suffixes added to Imper. m. s. in 𐤊𐤍 | | 346 |
| | Suffixed conjugation VI b) Imper. m.s. in 𐤊𐤍 | .. .. . | 346 |
| | Note. 1. Imper. m. s. in 𐤊𐤍 taking group II | | |
| | | suffixes. | 347 |
| | 2. The initial Yo'd of 3. m. s. suffix left out. | .. .. . | 347 |
| § 299 | Object suffixes added to Impf. forms in 𐤊𐤍 (𐤊𐤍) | .. .. . | 348 |
| | Suffixed conjugation. VI c) Impf. in 𐤊𐤍 (𐤊𐤍) | | 348 |
| | Note. Irregular forms with suffixes | .. .. . | 349 |
| | (Syntax)- Vocabulary | .. .. . | 350 |
| | Exercise 54 A & B. | .. .. . | 350 |

LESSON LVIII.

| | | | |
|-------|--|---------|-----|
| | Sentence | .. .. . | 354 |
| § 300 | Different kinds of sentences | .. .. . | 354 |
| | A. Nominal sentence: B. Verbal sentence. | | 354 |

| | | |
|-------------|--|-----|
| | C. Position of object. D. Position of $\lambda\Delta$ | 355 |
| | E. Complex sentence. F. Compound sentence | 356 |
| § 301 | Syntax- Vocabulary | 356 |
| | Exercise 55 A & B. | 358 |
| LESSON LIX. | | |
| | Enallage | 362 |
| § 302 | Enallage of A) Person, B) Number, c) Gender | 362 |
| § 303 | Syntactical notes | 363 |
| § 304 | Enallage of A) Tense and B) Mood | 365 |
| | Vocabulary | 368 |
| | Exercise 56 | 368 |
| LESSON LX. | | |
| | Nominative Absolute | 372 |
| § 305 | A noun in the nominative followed by a pro- noun with proper grammatical references. .. | .. |
| | Note. A pronoun in the nominative instead of a noun | 373 |
| | Vocabulary. | 373 |
| | Exercise 57. | 374 |
| LESSON LXI. | | |
| | Interrogative sentences | 377 |
| | I. Direct Interrogative | 377 |
| § 306 | Interrogative pronoun and particles to express question | 377 |
| | Note. Interrogation determined by context. | 378 |
| | II. Indirect Interrogation | 378 |
| § 307 | a) Indirect Interrogative introduced by $\text{؟} : \text{↘} \text{؟}$ | 378 |
| | b) ؟ Prefixed to $\text{↘} \text{؟}$ for emphasis | 378 |
| | c) Clause introduced by ؟ direct or indirect | 379 |
| | Note. 1. Indirect Interrogative without ؟ or $\text{↘} \text{؟}$ | .. |
| | 2. Indirect Interrogative introduced by $\text{. . ؟ } \text{و } \text{س } \text{؟}$ | 380 |
| | 3. Interrogation as an expression of wonder | .. |

| | | |
|-----|---|-----|
| 4. | Interrogative particle referring to more than one predicate | 381 |
| 5. | Negative question introduced by $\lambda\Delta$ | „ |
| | Vocabulary | 381 |
| | Exercise 58 | 382 |
| | Appendix – Prosody | 387 |
| I | General notions | 387 |
| II | Rhythm | 390 |
| III | Metre | 390 |
| IV | Rhyme | 397 |
| V | Acrostics | 400 |
| VI | Strophe | 408 |
| | A. Simple strophes | 409 |
| | B. Mixed strophes | 416 |
| VII | Tune | 423 |
| | Corrigenda | (1) |

B. Rules of Syntax.

NOUN.

| | | |
|-------|--|-----|
| § 189 | i) Noun passive as gerundive | 8 |
| § 223 | i) Extension or period of time in the Accusative | 92 |
| | ii) The time at which with prep. ع | 92 |
| § 240 | i) The Emphatic State normal form of noun. | 133 |
| | ii) The Absolute St. for indefinite sense. | 134 |
| | iii) Noun repeated in the Abs. St. | 134 |
| | iv) Δ followed by the Abs. St. | 134 |
| | v) Δ in the Abs. St. as substantive. | 135 |
| | vi) $\Delta\Delta$ Emphatic as substantive. | 135 |
| | vii) The state of noun with numeral adjectives. | 135 |
| | viii) Abs. St. for elegance. | 136 |
| | ix) Abs. St. as adverb. | 137 |
| | x) Abs. St. in greetings etc. | 137 |
| | xv) Noun as complement to predicate or as object | 139 |
| | xviii) Cons. St. for Genitive relations | 140 |

| | | | |
|-------|--------|---|-----|
| | xix) | Cons. St. governs more than one noun | 140 |
| | xx) | Nouns of quality or property as adjectives | 141 |
| | xxii) | The noun-governed preceded by preposition | 142 |
| | xxiii) | Participial noun (derivative) in the Cons. St. | 142 |
| § 245 | iii) | Nouns in the Genitive case to denote "made of" | 157 |
| § 258 | i) | The object numbered or measured | 184 |
| | ii) a) | Month and date in the Ablative | 185 |
| | b) | When the month precedes the date pronoun 3. m. s. in the Abl. follows | 185 |
| | c) | Date with preposition other than ב | „ |
| | d) | Dates with פֿױ | „ |
| | e) | To express at some time of the day (Abl.) | „ |
| | iii) | To express "the month of" | 185 |
| | vii) | To express 'the city of' 'town of' etc. | 186 |
| § 275 | iii) | Noun in the genitive (with prep. ױ) preceding the governing noun | 245 |
| | iv) | Direct and indirect objects to a verb | „ |

PRONOUN.

| | | | |
|-------|----------|---|-----|
| § 240 | xxv) | ױ as substantive or adjective | 143 |
| § 245 | ii) | $\text{ױ} \dots \text{ױ}$ as "some... others" | 157 |
| § 274 | xvii) | Pronouns of different persons in a sentence | 242 |
| § 275 | i) | Relative ױ prefixed to particles to form adjectives | 244 |
| | ii) | Relative ױ prefixed to ױ for emphasis | 245 |
| § 284 | i) | Pronoun as direct object | 283 |
| | ii) | Pronominal object suffix for emphasis | 284 |
| | Note. 1. | Intervention of words between suffixed verb and object | 284 |
| | 2. | Object preceding suffixed verb | „ |
| | | Emphasised object with prep. ױ | „ |
| | 3. | Object suffix referring to more than one object | 284 |

| | | | |
|-------|------|---|-----|
| | iv) | Demonstrative ﻟﻪ to denote mental idea, phrase etc. | 285 |
| § 296 | i) | Object suffix referring to different persons | 339 |
| | ii) | The same pronominal suffix object to two verbs | „ |
| | iii) | The emphatic ﻟﻪ , ﻟﻪ as object uninflected | 339 |
| § 306 | | Interrogative pronouns to express question | 377 |
| § 307 | a) | Relative ﻟﻪ to introduce indirect Interrogation | 378 |
| | b) | Relative ﻟﻪ put before ﻟﻪ for emphasis | 378 |

ADJECTIVE.

| | | | |
|-------|---------|--|-----|
| § 227 | i) | Attributive adjective preceding | 108 |
| | ii) | Intervention of words between substantive and adjective | 109 |
| | iii) | Negative adjectives | „ |
| | iv) a) | ﻟﻪ and ﻟﻪ as adjectives | „ |
| | b) | ﻟﻪ as adjective | 109 |
| § 240 | xi) | Attributive adj. qualifying a noun in the Absolute St. | 137 |
| | xii) | Adjectives in Abs. St. used predicatively | 138 |
| | xiii) | Adjectives used predicatively with ﻟﻪ | „ |
| | xiv) | Do. Do. with ﻟﻪ | 138 |
| | xv) | Adjectives as complement to predicate or as object | 139 |
| | xvi) | Predicative adjective in the Emph. St. | „ |
| | xvii) | Abs. St. of mas. adj. and Cons. St. of fem. adj. as adverb. | 139 |
| | xxi) a) | Attr. adj. qualifying a noun in Cons. St. | 141 |
| | b) | Attr. adj. in Cons. St. to form Compound nouns | 141 |
| | xxiv) | Adjective in Cons. St. before adverbs | 142 |

| | | |
|-------|---|-----|
| § 301 | iii) a) Noun clause and b) adjectival clause introduced by و | 357 |
|-------|---|-----|

VERB.

| | | |
|-------|---|-----|
| § 194 | i) Impersonal verb with subject in the Dative | 24 |
| | ii) لا takes object with or without preposition | 25 |
| § 207 | i) Past Imperfect | 52 |
| | ii) Participles and adjectives preceded by كان Pf. | 52 |
| | iii) Participles with كان in dependent clauses | 53 |
| | iv) Participle preceded by Impf. of كان | 53 |
| | v) Imperfect followed by Pf. of كان | 53 |
| | vi) كان لا to mean no, not, unless, if not | 53 |
| | vii) كان inflected or not with لا | 54 |
| | viii) لا "to be" compounded with كان | 54 |
| | ix) كان auxiliary to several verbs | 55 |
| § 245 | i) Verbs of propensity require prep. لا | 157 |
| § 266 | i) Mas. 3. pl. active used instead of passive. | 205 |
| | ii) Predicate of . . . لا sing. or pl. | 206 |
| § 272 | vi a) Perfect tense in hypothetic clauses | 228 |
| | b) Perfect followed by فان for subjunctive | 229 |
| | ix) Imperfect, generally, after $\text{لا} : \text{فان} \text{ etc.}$ | 230 |
| § 274 | vi) Perfect in conditional clauses in the sense of future | 239 |
| | xx) Several verbs without conjunction Wa'w | 243 |
| | Note. 3. لا followed by Imperfect I as subjunctive | 244 |
| § 284 | iii) Infinitive absolute for emphasis, repetition, etc. | 284 |

| | | |
|-------|--|-----|
| | Note. 1. Position of the emphatic | |
| | Imfin. absolute | 285 |
| | 2. Imfin. absolute without finite verb | 285 |
| | 3. Participle in place of Infin. absolute | 285 |
| | 4. A verbal noun in place of Infin. absolute | „ |
| | 5. Infin. absolute and verbal noun together for emphasis | 285 |
| | 6. Intervention of words between the verb and emphatic Infin. | 285 |
| § 301 | i) Perfect connected by Waḥw to express purpose | 356 |
| | ii) Verbs joined by conj. ◦ serving as adverb | 356 |
| § 303 | 1. Predicate 3. m. s. used invariably | 363 |
| | 2. Predicate singular for plural subject of sing. meaning | 363 |
| | 3. Predicate to several subjects | 364 |
| | 4. Predicate agreeing with the noun on which subject depends | 364 |
| | 5. Verb “to be” agreeing to noun completing the predication | 365 |
| | 6. Distributive and collective nouns with predicate in mas. pl. | 365 |
| § 304 | A. 1) Perfect instead of Present. | 365 |
| | 2) Perfect instead of Imperfect. | 365 |
| | 3) Imperfect in the sense of Perfect. | 366 |
| | 4) Present instead of a) Perfect and b) Imperfect. | 366 |
| | B. 1) Two Imperatives expressing future. | 366 |
| | 2) Imperative as hypothesis. | 367 |
| | 3) Imperative to indicate consequence in the future. | 367 |
| | 4) Infinitive governing a noun in the genitive. | 367 |

PARTICLES.

| | | |
|-------|---|----|
| § 189 | ii) ۛ before nouns and adjectives. | 8 |
| „ | iii) Adverbs of manner as correlatives. | 9 |
| § 202 | ۛ used in place of inverted commas. | 40 |

| | | | |
|-------|-----------------|---|-----|
| § 223 | iii) | Repeating \circ or $\text{و} \dot{\text{ا}}$ for “both... and”... | 92 |
| § 245 | i) | Preposition $\text{ل} \dot{\text{ا}}$ after verbs of propensity. | 157 |
| § 258 | iv) | Something “about” expressed by $\text{ع} \dot{\text{ن}}$ | 186 |
| „ | v) | The time or direction “towards” expressed by $\text{ل} \dot{\text{ا}}$ $\text{و} \dot{\text{ا}}$ | 186 |
| „ | vi) | Prepositions with verb $\text{ع} \dot{\text{ن}}$ | 186 |
| § 272 | A. Adverb | i) Position of | 227 |
| „ | ii) | Different uses of $\text{ع} \dot{\text{ن}}$ | 227 |
| „ | iii) | Negative $\text{ل} \dot{\text{ا}}$ referring to more than one noun. | 227 |
| „ | iv) | Do. Do. referring to two verbs. | 228 |
| „ | v) | $\text{ل} \dot{\text{ا}}$ for negation in the present. | 228 |
| „ | vi. a) | Particles of doubt and desire with Perfect. | 228 |
| „ | b) | Particle $\text{ع} \dot{\text{ن}}$ with Perfect. | 229 |
| „ | vii) | $\text{ل} \dot{\text{ا}}$ & $\text{ل} \dot{\text{ا}}$ as conjunctions of a negative purpose. | 229 |
| „ | viii. a) | $\text{ل} \dot{\text{ا}}$ & $\text{ل} \dot{\text{ا}}$ as particles of admiration. | „ |
| | b) | $\text{ل} \dot{\text{ا}}$ with prep. $\text{ع} \dot{\text{ن}}$. | 229 |
| | c) | $\text{ل} \dot{\text{ا}}$ preceded by $\text{و} \dot{\text{ا}}$ for emphasis. | „ |
| „ | ix) | $\text{ل} \dot{\text{ا}}$ & $\text{ل} \dot{\text{ا}}$ prefer Imperfect. | 230 |
| „ | x. a) | $\text{ل} \dot{\text{ا}}$ or $\text{ل} \dot{\text{ا}}$ and $\text{ل} \dot{\text{ا}}$ used adverbially. | 230 |
| | b) | Nouns of time used adverbially without prep. | 230 |
| | c) | $\text{ل} \dot{\text{ا}}$ used adverbially. | 230 |
| § 273 | B. Preposition: | i. a) $\text{ل} \dot{\text{ا}}$ after a verb of adjuration. | 230 |
| | b) | $\text{ل} \dot{\text{ا}}$ before noun by which adjuration is made. | 231 |

| | | | |
|--------|-----------------------------|--|-----|
| ii) | لـِ | put after prep. ع or ف . | 231 |
| iii) | لـِ | repeated. | 231 |
| | Note. | لـِ with suffixes for reflexives. | 231 |
| iv) | Prep. ع | optional after ف & ع | 232 |
| v) | | Intervention of words between prep. and the word governed. | 232 |
| vi) | Prep. ع | variously used. | 232 |
| vii) | Prep. ع | to denote denomination. | 233 |
| viii) | | For the expression 'from'... 'to' or 'till'. | „ |
| ix) | | Partitive expression with prep. ع | 234 |
| x) | | Various uses of prep. ع | 234 |
| xi) | ع & ع | as conjunction and preposition. | 235 |
| § 274 | C. | Conjunction: | |
| i) | | Conditional conjunctions. | 236 |
| ii) | | Position of conditional particles. | 238 |
| iii) | ع and ع | for exclusive affirmation. | „ |
| iv. a) | ع | repeated for either ... or ... | 238 |
| b) | | The same verb omitted in consequent clause. | 238 |
| v) | ع | as conjunctive particle of wish. | 239 |
| vii) | Wa w (o) | without the force of conjunction. | 240 |
| viii) | o , ع , ع | to signify 'even', 'also' etc. | „ |
| ix) | o , ع | to express state or manner. | 240 |
| x) | o | used to express purpose, result etc. | „ |
| xi) | | Co-ordinative conjunction repeated for "both ... and". | 241 |
| xii) | Prep. ع | as conjunction. | 241 |
| xiii) | Conjunction o - o | meaning "or". | 241 |
| xiv) | o | used to introduce interrogative clause. | „ |

| | | |
|--------|--|-----|
| xv) | ◦ī repeated for "either ... or". | 242 |
| xvi) | Disjunctive and other significations of Wāw ◦. | 242 |
| xvii) | Different persons joined by conjunction. | „ |
| xviii) | Wāw - ◦ in rhetorical sentences. | 243 |
| xix) | Wāw - ◦ conj. omitted in continuous narrations. | 243 |
| xx) | Verbs consecutively following without conj. ◦. | 243 |
| § 306 | Interrogative particles to express questions. | 377 |
| § 307 | a) ◡? to introduce indirect interrogative. | 378 |
| | 2. ◡ ◦◡◡? to introduce indirect interrogation. | 380 |
| | 3. Interrogations as expressions of wonder. | „ |
| | 4. Interrogative particle referring to several predicates not repeated. | 381 |
| | 5. Negative question introduced by ◡◡. | 381 |



CORRIGENDA

| Page | line | for | read |
|------|------------|-----------------------------------|--|
| 8 | 8 | vesb | verb |
| 15 | 1 | LXII | XLII |
| 21 | 2 | ܣܘܪܐ ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ | ܣܘܪܐ ܘܗܘܐ ܘܗܘܐ |
| 21 | 9 | ܣܘܪܐ ܘܗܘܐ ܘܗܘܐ | ܣܘܪܐ ܘܗܘܐ ܘܗܘܐ |
| 40 | 10 | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ |
| 43 | 5 | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ |
| 45 | 11 | LXIV | XLIV |
| 50 | 8 | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ |
| 53 | 4 | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ |
| 55 | 10 | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ |
| 55 | 17 | spiritual | spiritual |
| 55 | 1 (f. n.) | ܘܗܘܐ past Imperfect | ܘܗܘܐ of past Imperfect |
| 61 | 19 | he marked | be marked |
| 80 | 5 | patch; saddle | pack-saddle |
| 81 | 14 | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ |
| 84 | 12 | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ |
| 87 | 3 | aimals | animals |
| 103 | 8 | ܘܗܘܐ Edessa | Edessan |
| 103 | 18 | Nisibiti | Nisibite |
| , | 1 (bottom) | Pagne Smith | Payne Smith |
| 109 | 25 | great work | great wealth |
| 115 | 14 | G ^e d ^h ama | G ^e d ^h ama k ^a d ^h maya |
| 130 | 13 | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ | ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ |
| 167 | 1 (bottom) | Ma ^h en | Mat ^h en |
| 179 | 17 | one tenth 1/8 | 1/10 |

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|------|--------------|--------------------|--------------------|
| 180 | 12 | from right to left | from left to right |
| 181 | 16 | 175 | 75 |
| 188 | 24 (col. ii) | minut | minute |
| 188 | 25 „ | Pamphislius | Pamphilius |
| 196 | 2 | ⲗⲁⲓⲛⲓⲛⲓⲛⲓ | ⲗⲁⲓⲛⲓⲛⲓⲛⲓ |
| 213 | 12 | iniquous | iniquitous |
| 213 | 1 (bottom) | propositions | prepositions |
| 219 | 2 | ⲗⲁⲓⲛⲓⲛⲓⲛⲓ | ⲗⲁⲓⲛⲓⲛⲓⲛⲓ |
| 219 | 1 (bottom) | -ow will | now will |
| 254 | 5 „ | the or the forms | the other forms |
| 255 | 5 „ | ⲗⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ | ⲗⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ |
| 278 | 3 „ | ⲗⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ | ⲗⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ |
| 288 | 6 | ⲗⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ | ⲗⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ |
| 306 | 17 | chage | change |
| 331 | 1 (bottom) | § 278 | § 287 |
| 335 | 4 „ | § 62 | § 6.3 |
| 378 | 3 | ⲗⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ | ⲗⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ |
| 395 | 2 | ⲗⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ | ⲗⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ |

ARAMAIC GRAMMAR

PART II.

LESSON XLI.

Verbal Nouns.

II. Nouns formed from Derivative Verbs.

§ 182. The different groups of nouns formed from Simple - P^ēAL - verbs have been treated with in Lesson XXIII. In the present Lesson we are recapitulating what has been given in the fore-going Lessons about the different forms of nouns formed from Derivative verbs ⁽¹⁾ - Active and Passive - along with Paradigms of Conjugations.

A Noun Agent - ܐܘܢܝܢܐ ܐܘܢܝܢܐ

§ 183. The Noun Agent m. s. is formed from Derivative active verbs by the addition of the suffix ܐܘܢܝܢܐ to the Present participle feminine singular (after eliminating the final paragogic Alap). For the feminine singular the suffix ܐܘܢܝܢܐ is changed into ܐܘܢܝܢܐ. For the plural number the final ܐܘܢܝܢܐ is changed into ܐܘܢܝܢܐ in the masculine and ܐܘܢܝܢܐ into ܐܘܢܝܢܐ in the feminine. Ex.

| | | | | | | | |
|-------|----|--------|----|--------|-----|--------|------------------|
| PA'EL | M. | ܐܘܢܝܢܐ | s. | ܐܘܢܝܢܐ | pl. | ܐܘܢܝܢܐ | } merci- ful. |
| | F. | ܐܘܢܝܢܐ | s. | ܐܘܢܝܢܐ | pl. | ܐܘܢܝܢܐ | |

(1) ET^hPE'EL § 114 - 6. PA'EL § 131 B. 7, 8, 9; ET^hPA'AL § 145 - B. 6; AP^hEL § 151 B. 8, 9; ETTAP^hAL § 168 B. 7; ŠAP^hEL & EŠTAP^hAL § 173 - 4; Deponent § 179 - 3, 4, 5.

| | | | | | | |
|------------------------------------|-------------------|---------|----------|---------|-----------------|----------------|
| A P ^h 'EL | M. ⁽²⁾ | 𐎎𐎎𐎎 | s. 𐎎-𐎎𐎎 | pl. 𐎎𐎎𐎎 | } | offen- der. |
| | F. 𐎎𐎎𐎎 | s. 𐎎𐎎𐎎 | pl. 𐎎-𐎎𐎎 | | | |
| S ^v AP ^h 'EL | M. 𐎎-𐎎𐎎 | s. 𐎎-𐎎𐎎 | pl. 𐎎-𐎎𐎎 | } | liber- ator. | |
| | F. 𐎎𐎎𐎎 | s. 𐎎-𐎎𐎎 | pl. 𐎎-𐎎𐎎 | | | |

Note. 1. The verbal nouns m. s. of these forms leave away the suffix 𐎎- when they stand as the first member of compound nouns. (Vide § 240 XXIII.)

2. Sometimes *a*) the prefix (𐎎) or *b*) both the prefix and the suffix (𐎎-) may be missing: Ex. *a*) 𐎎𐎎𐎎 (𐎎𐎎𐎎) Interpreter; 𐎎𐎎𐎎 (𐎎𐎎) Provider; 𐎎𐎎 (𐎎) Chief; 𐎎𐎎𐎎 (𐎎) merciful. &c. &c.

b) 𐎎𐎎𐎎 (𐎎𐎎) concert; participant; 𐎎𐎎𐎎 (𐎎𐎎) provider 𐎎𐎎𐎎 (𐎎𐎎) Interpreter. &c. &c.

B. Noun Passive- 𐎎-𐎎𐎎 𐎎

I. Noun Passive formed from Active Derivative verbs.

§ 184. Noun Passive is formed from the Passive or Perfect participle of Active transitive verbs (§ 105; § 106 sq.). The Perfect participle feminine singular forms the m. s. Noun Passive. The feminine singular is formed by affixing the feminine termination 𐎎' to its construct state (which is the same as the Perfect participle m. s. § 131 B. 6, 8). For the formation of the masculine plural the final 𐎎- is changed into 𐎎- in all Nouns Passive formed from verbs ending in a strong letter; in nouns formed from Lamad weak verbs an additional 𐎎- comes upon the penultimate in the

(2) There are a few Nouns of Action of this form. Ex. 𐎎-𐎎𐎎 entry; 𐎎-𐎎𐎎 ascent; 𐎎-𐎎𐎎 decampment. &c.

formation of the masculine plural. The feminine plural is formed by assuming $\dot{\text{a}}$ on the letter preceding the final א and dropping ו just preceding (or simply א is added to m. s. after eliminating the paragogic ו). Ex.

PA'EL

| | | | | | | | | |
|--------------|---|----|--------------------|----|--------------------|-----|-----------------------|--------------|
| Lamad strong | { | M. | מְפָאֵל | s. | מְפָאֵל | pl. | מְפָאֵלִים | } honourable |
| | | F. | מְפָאֵלָה | s. | מְפָאֵלָה | pl. | מְפָאֵלָהִים | |
| Lamad weak | { | M. | מְפָאֵל | s. | מְפָאֵל | pl. | מְפָאֵלִים | } exalted |
| | | F. | מְפָאֵלָה | s. | מְפָאֵלָה | pl. | מְפָאֵלָהִים | |

AP^hEL

| | | | | | | | | |
|-----------|---|----|--------------------|----|--------------------|-----|-----------------------|-----------------------|
| L. strong | { | M. | מְפָאֵל | s. | מְפָאֵל | pl. | מְפָאֵלִים | } wealthy; prosperous |
| | | F. | מְפָאֵלָה | s. | מְפָאֵלָה | pl. | מְפָאֵלָהִים | |
| L. weak | { | M. | מְפָאֵל | s. | מְפָאֵל | pl. | מְפָאֵלִים | } reprobate; hated |
| | | F. | מְפָאֵלָה | s. | מְפָאֵלָה | pl. | מְפָאֵלָהִים | |

S^vAP^hEL

| | | | | | | | | |
|-----------|---|----|--------------------|----|--------------------|-----|-----------------------|----------------------|
| L. strong | { | M. | מְפָאֵל | s. | מְפָאֵל | pl. | מְפָאֵלִים | } faithful; believer |
| | | F. | מְפָאֵלָה | s. | מְפָאֵלָה | pl. | מְפָאֵלָהִים | |
| L. weak | { | M. | מְפָאֵל | s. | מְפָאֵל | pl. | מְפָאֵלִים | } perfect; complete |
| | | F. | מְפָאֵלָה | s. | מְפָאֵלָה | pl. | מְפָאֵלָהִים | |

II. Noun- Passive formed from Passive Verbs.

§ 185. The Noun Passive m. s. is formed from Passive verbs by adding the termination וֹת to the (present) Participle feminine singular (after eliminating the final Alap). For the feminine singular וֹת is changed into וֹתָהּ . For the plural number the final וֹת is changed into וֹתָם in the masculine and וֹתָהּ into וֹתָהֶן in the feminine. Ex.

ET^hPe^cEL

| | | | | | | |
|----|--------|----|--------|-----|--------|-----------------------|
| M. | ᳚᳚᳚᳚᳚᳚ | s. | ᳚᳚᳚᳚᳚᳚ | pl. | ᳚᳚᳚᳚᳚᳚ | } sensible (§ 105) |
| F. | ᳚᳚᳚᳚᳚᳚ | s. | ᳚᳚᳚᳚᳚᳚ | pl. | ᳚᳚᳚᳚᳚᳚ | |

ET^hPA^cAL

| | | | | | | |
|----|--------|----|--------|-----|--------|---|
| M. | ᳚᳚᳚᳚᳚᳚ | s. | ᳚᳚᳚᳚᳚᳚ | pl. | ᳚᳚᳚᳚᳚᳚ | } Sactifiable: that wich is to be sanctified |
| F. | ᳚᳚᳚᳚᳚᳚ | s. | ᳚᳚᳚᳚᳚᳚ | pl. | ᳚᳚᳚᳚᳚᳚ | |

ETTAP^hAL

| | | | | | | |
|----|--------|----|--------|-----|--------|--------------|
| M. | ᳚᳚᳚᳚᳚᳚ | s. | ᳚᳚᳚᳚᳚᳚ | pl. | ᳚᳚᳚᳚᳚᳚ | } successful |
| F. | ᳚᳚᳚᳚᳚᳚ | s. | ᳚᳚᳚᳚᳚᳚ | pl. | ᳚᳚᳚᳚᳚᳚ | |

ES^vTAP^hAL

| | | | | | | |
|----|--------|----|--------|-----|--------|--|
| M. | ᳚᳚᳚᳚᳚᳚ | s. | ᳚᳚᳚᳚᳚᳚ | pl. | ᳚᳚᳚᳚᳚᳚ | } obedient, reduced to subjection. |
| F. | ᳚᳚᳚᳚᳚᳚ | s. | ᳚᳚᳚᳚᳚᳚ | pl. | ᳚᳚᳚᳚᳚᳚ | |

Note. 1. ᳚᳚᳚᳚᳚᳚ (from ᳚᳚᳚᳚᳚᳚ - Kap soft) means "an object comprehensible or comprehended"; ᳚᳚᳚᳚᳚᳚ (from ᳚᳚᳚᳚᳚᳚ - Kap hard) means "one who comprehends".

2. ᳚᳚᳚᳚᳚᳚ (from ᳚᳚᳚᳚᳚᳚ 2nd Kap soft) means "surrounded" or "encompassed"; ᳚᳚᳚᳚᳚᳚ (from ᳚᳚᳚᳚᳚᳚ 2nd Kap hard) means "rotating, revolving; a vagabond; mendicant".

C. Noun of Action - ᳚᳚᳚᳚᳚᳚ ᳚᳚᳚

I. Noun of Action formed from Active Derivative Verbs.

§ 186. Noun of Action is formed from Active Derivative verbs by change of vowels and augment of prefixes or suffixes or both. (cfr. § 107).

PA'EL (cfr. § 131. B. 9).

1. F. (1) מִפְּדָלָהּ Ex. s. מִפְּדָלָהּ pl. מִפְּדָלָהּ
Separation; discrimination.
2. F. (2) מִפְּדָלָהּ Ex. s. מִפְּדָלָהּ pl. מִפְּדָלָהּ
Separateness; distinctness; distinction.
3. M. (3) מִפְּדָלָהּ Ex. s. מִפְּדָלָהּ pl. מִפְּדָלָהּ
praise; eulogy.
- „ (4) (מִפְּדָלָהּ) s. מִפְּדָלָהּ pl. מִפְּדָלָהּ
supplication; entreaty.

AP^hEL (cfr. § 151. B. 9).

1. F. מִפְּדָלָהּ Ex. s. מִפְּדָלָהּ pl. מִפְּדָלָהּ
Procreation; Productiveness, Maphriante.
2. F. מִפְּדָלָהּ „ s. מִפְּדָלָהּ pl. מִפְּדָלָהּ
Procreation.
3. F. מִפְּדָלָהּ „ s. מִפְּדָלָהּ pl. מִפְּדָלָהּ
supplication (מִפְּדָלָהּ)
4. M. מִפְּדָלָהּ „ s. מִפְּדָלָהּ pl. מִפְּדָלָהּ
change; substitute; vicar
5. F. מִפְּדָלָהּ „ s. מִפְּדָלָהּ urine.

(1) From Noun Agent m. s. with suffix מִפְּדָלָהּ.

(2) From Noun Passive m. s. with suffix מִפְּדָלָהּ.

(3) Verbs denoting colour form adjectives of this type. Ex.

(מִפְּדָלָהּ) מִפְּדָלָהּ - black; מִפְּדָלָהּ - red; מִפְּדָלָהּ - yellow;
מִפְּדָלָהּ - reddish; מִפְּדָלָהּ - partly-coloured; מִפְּדָלָהּ -
green.

(4) The prefix מִפְּ of deponent verbs is disregarded in the formation of such nouns. (§ 179 - 5).

6. F. ؟أدب „ s. ؟أدب pl. ؟أدب
growth; increase.

§ AP^hEL (cfr. § 173. 4).

1. F. ؟أدب Ex. s. ؟أدب pl. ؟أدب
Expansion; dissolution.

2. F. ؟أدب „ s. ؟أدب pl. ؟أدب
Expansion; looseness.

3. M. ؟أدب „ s. ؟أدب pl. ؟أدب
training; discipline.

(؟أدب) Ex. s. ؟أدب pl. ؟أدب promise.

(؟أدب) „ s. ؟أدب pl. ؟أدب filth; pollution.

(؟أدب) „ s. ؟أدب pl. ؟أدب crowning.

Note. As in the case of P^eAL verbs (§ 108- 1) forms of Noun Passive masculine (rarely) and feminine formed from Derivative active verbs also are used as Noun of Action. Ex.

؟أدب m. s. the act of standing; standing posture
 ؟أدب f. thought. ؟أدب m. Exaltation; a load. ؟أدب
f. a Syringe. There are also detached forms as:— ؟أدب —
scandal; ؟أدب m. blood relation; kinsman; ؟أدب —
satisfaction; ؟أدب - food; ؟أدب f. filth. ؟أدب —
battle; ؟أدب - glory; ؟أدب - service.

II. Noun of Action formed from Passive Verbs.

§ 187. Noun of Action is formed from passive verbs by adding the termination ؟أدب (f.) to the m. s. of the participial noun (§ 185).

ET^hP^eEL. F. ؟أدب ex. s. ؟أدب pl. ؟أدب
separation; divisibility.

ET^hPA'AL. F. קָדַשׁ ex. s. קָדַשׁ pl. קְדוּשָׁה
sanctification; consecration.

ETTAP^hAL. F.

קָדַשׁ ex. s. קָדַשׁ pl. קְדוּשָׁה
formation; the being affected or influenced.

ES^vTAP^hAL. F.

קָדַשׁ ex. s. קָדַשׁ pl. קְדוּשָׁה
acquaintance; knowledge; recognition.

D. Nouns of Instrument, Time, Place.

§ 188. Nouns of Instrument, Time and Place are formed only from the Active verbs. They are mostly of the participial forms.

A. Nouns of Instrument denote the instruments with which the action signified by the verb is done. They are mostly of the following forms:—

1. קָדַשׁ or קָדַשׁ Ex. (קָדַשׁ) קָדַשׁ - bell.
(קָדַשׁ) קָדַשׁ a founder; a metal-caster; instrument for melting, injecting. (קָדַשׁ) קָדַשׁ - a broom;
(קָדַשׁ) קָדַשׁ - a Syringe.

2. קָדַשׁ Ex. (קָדַשׁ) - קָדַשׁ - Snuffers.
(קָדַשׁ) קָדַשׁ pl. קָדַשׁ - Winnowing fan; showel.
(קָדַשׁ for קָדַשׁ) קָדַשׁ (for קָדַשׁ) - Sickle.
(קָדַשׁ) קָדַשׁ or קָדַשׁ - An instrument for smearing the eyes; the style or stick used in applying Kohl to the eyes.

3. קָדַשׁ - (קָדַשׁ or קָדַשׁ) קָדַשׁ (for קָדַשׁ)
a broach, (קָדַשׁ) קָדַשׁ - broom.

4. קָדַשׁ (קָדַשׁ for קָדַשׁ) קָדַשׁ - a saw.

B. Nouns of Time show the time of the fulfilment of the action denoted by the verb. They are of the form ܡܘܢܝܢܐ . Ex.

(ܡܘܢܝܢܐ) ܡܘܢܝܢܐ – the time of sun-rise.

(ܡܘܢܝܢܐ) ܡܘܢܝܢܐ – the time of sun-set.

(ܡܘܢܝܢܐ) ܡܘܢܝܢܐ – birth; nativity; the time of birth.

C. Nouns of Place show the place where the action denoted by the verb takes place. They are generally of the form ܡܘܢܝܢܐ or ܡܘܢܝܢܐ Ex.

(ܡܘܢܝܢܐ) ܡܘܢܝܢܐ bed : (ܡܘܢܝܢܐ) ܡܘܢܝܢܐ – habitation; abode.

(ܡܘܢܝܢܐ) ܡܘܢܝܢܐ dormitory, sleep; (ܡܘܢܝܢܐ) ܡܘܢܝܢܐ – East.

(ܡܘܢܝܢܐ) ܡܘܢܝܢܐ West ; (ܡܘܢܝܢܐ) ܡܘܢܝܢܐ habitation; abode.

(ܡܘܢܝܢܐ) ܡܘܢܝܢܐ school; (ܡܘܢܝܢܐ) ܡܘܢܝܢܐ – Altar; place of sacrifice.

Note. 1. Many nouns of Place are formed by prefixing ܡܘܢܝܢܐ to other nouns. Ex. ܡܘܢܝܢܐ ܡܘܢܝܢܐ or ܡܘܢܝܢܐ ܡܘܢܝܢܐ – prison. ܡܘܢܝܢܐ ܡܘܢܝܢܐ – treasury. ܡܘܢܝܢܐ ܡܘܢܝܢܐ – Inkstand. &c. (cfr. § 260).

2. Several of the nouns of the forms given above (§ 188) have only an abstract sense. Ex. ܡܘܢܝܢܐ flow: ܡܘܢܝܢܐ – taking. &c. (§ 186 note).

§ 189. **Syntax** I. The Noun Passive formed from the passive verbs (§ 185) expresses a sense akin to the gerundive in English such as “capable of”; “fit to be”; “should be”; “worthy of” etc. Ex.

ܡܘܢܝܢܐ ܡܘܢܝܢܐ – fit to be eaten; eatable; edible. etc.

ܡܘܢܝܢܐ ܡܘܢܝܢܐ – laudable; worthy of praise.

ܡܘܢܝܢܐ ܡܘܢܝܢܐ – that which can or should be explained.

II. The negative particle ܡܘܢܝܢܐ is put before

adjectives and substantives to form their negatives.
(cfr. § 54. III. 1.).

מָוֶת - mortal. לֹא-מָוֶת - immortal.

נִשְׁמָר - visible. לֹא-נִשְׁמָר - invisible.

בְּחַיֵּי-חַיֵּי - By immortality; immortally.

III. The adverbs of manner - כִּי, כִּי-כֵן, כִּי-כֵן
“as” are used correlatively with כֵּן : כִּי “so”,
adverbs of the same kind. Ex.

כִּי-בְּחַיֵּי-חַיֵּי . . . כִּי-בְּחַיֵּי-חַיֵּי . . . כִּי-בְּחַיֵּי-חַיֵּי . . . כִּי-בְּחַיֵּי-חַיֵּי . . .
כִּי-בְּחַיֵּי-חַיֵּי . . . כִּי-בְּחַיֵּי-חַיֵּי . . . כִּי-בְּחַיֵּי-חַיֵּי . . . כִּי-בְּחַיֵּי-חַיֵּי . . .
As by the fault of one
there was condemnation... so by the justice of one there
will be victory.

Vocabulary.

אֵלִישָׁע pr. n. Eliseus.

שֶׁמֶח f. sweetness;
pleasantness.

יְרִיחוֹ f. Jericho (a town).

pl. מִשְׁכָּן : מִשְׁכָּן : מִשְׁכָּן
f. Liturgy; Mass;
Annaphora.

pf. שָׁפַט - (שֹׁפֵט) שֹׁפֵט f.
tribunal; judgement seat.

שֹׁפֵט tribunal; law court

מְנַחֵם m. consoler; one
who consoles.

נִשְׂמָח m. pleasant;
jocund; fit or worthy
to enjoy.

לָמַס : לָמַס to touch, handle,
embrace, feel, spy,
explore, try.

לָמַס Et^hp^e. to be
touched, apprehended;
to be tangible.

לָמַס m. perceptible;
palpable; tangible;
comprehensible.

מְבֹרָךְ m. sterile; desti-
tute, lonely.

לָמַס to bark; yelp,
quarrel.

מְבַזְזֵה m. reviler; hater;
taunter.

فِتْنَةٌ f. ruin; corruption; destruction; corruptibility; debauchery.

فِيءٌ m. proud.

فِيءٌ m. tastable; sensible to taste.

فِيءٌ erroneous; fallible

فِيءٌ m. perishable.

فِيءٌ m. afflicted; harassed; agitated.

فِيءٌ m. seat; throne.

فِيءٌ m. cogniscible; knowable; conceivable by the mind.

فِيءٌ m. subduable.

فِيءٌ m. impregnable.

فِيءٌ m. A supplicant; intercessor; supplicatory; deprecatory.

فِيءٌ m. encouragement; consolation.

فِيءٌ m. threatening; threat; menace.

فِيءٌ m. speech; sound; utterance; tongue.

فِيءٌ m. weak; unhealthy; dubious.

فِيءٌ f. salt.

فِيءٌ m. purifier; cleansing; deterrent.

فِيءٌ m. measured; measurable.

فِيءٌ m. infinite; immeasurable.

فِيءٌ m. unspeakable; inexpressible; ineffable.

فِيءٌ m. supporter; helper; upholder.

فِيءٌ f. patience; endurance; self-control; continence.

فِيءٌ f. doing; operation; business; transaction; supervision; visit.

فِيءٌ to suffice; to be able; to be enough; to be fit; to be adequate.

فِيءٌ m. Infinite; unlimited.

فِيءٌ m. helper; assistant.

فِيءٌ m. burial.

فِيءٌ m. help.

فِيءٌ m. aggrieved; afflicted.

فِيءٌ inscrutable.

فِيءٌ m. blind.

فِيءٌ m. redemptive.

فِيءٌ PA. to explain.

فِيءٌ m. inexplicable.

- ܩܘܪܘܢܐ m. control; supply; support; sustenance; provision; providence.
- ܦܘܪܘܫܐ (ܦ) f. freedom; confidence.
- ܦܘܪܘܫܐ m. fertile; generative.
- ܦܘܪܘܫܐ m. answering; converting.
- ܦܘܪܘܫܐ m. An insolent, infamous, outrageous, or contumelious person.
- ܦܘܪܘܫܐ ܕܐܝܢܐ inflexible; firm; unperverted.
- ܦܘܪܘܫܐ m. capable of containing or receiving; receiver; recipient.
- ܦܘܪܘܫܐ ܕܥܝܢܐ f. fore-knowledge.
- ܦܘܪܘܫܐ m. Sanctuary; holy place.
- ܦܘܪܘܫܐ m. the buried.
- ܦܘܪܘܫܐ m. restorer; one who raises (the dead.)
- ܦܘܪܘܫܐ f. chariot.
- ܦܘܪܘܫܐ m. sensible; palpable.
- ܦܘܪܘܫܐ f. sensation; perception.
- ܦܘܪܘܫܐ f. equity; equality.
- ܦܘܪܘܫܐ m. betrayer; traitor
- ܦܘܪܘܫܐ m. he that washes.
- ܦܘܪܘܫܐܐܢܐ m. he that is to be washed.
- ܦܘܪܘܫܐ f. obedient; willing.
- ܦܘܪܘܫܐܐܢܐ obedience; willingness.
- ܦܘܪܘܫܐܐܢܐ m. catechumen; one to be instructed.
- ܦܘܪܘܫܐ m. ruler; governor; prince.
- ܦܘܪܘܫܐܐܢܐ grace; gift; legacy.
- ܦܘܪܘܫܐ m. a giver.
- ܦܘܪܘܫܐ m. broken; contrite; wearied.
- ܦܘܪܘܫܐ ܕܐܝܢܐ without beginning.
- ܦܘܪܘܫܐܐܢܐ m. participant; partaker.
- ܦܘܪܘܫܐܐܢܐ m. depth; abyss.
- ܦܘܪܘܫܐܐܢܐ m. marvellous; wonderful.
- ܦܘܪܘܫܐܐܢܐ position; foundation; base.
- ܦܘܪܘܫܐܐܢܐ m. teacher; instructor; missionary.
- ܦܘܪܘܫܐܐܢܐ m. perishable; dissolving.
- ܦܘܪܘܫܐܐܢܐ f. repentance.
- ܦܘܪܘܫܐܐܢܐ m. penitent.

Exercise 38 A.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17.

אֲנִי וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 מִיְּהוּדָה וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי 18 לְמַעַן אֲבָרְכְךָ וְעַד הַיּוֹם הַזֶּה
 לֹא יָדָעוּ מְהַרְגֵי אֲנִי וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי 19 אֲנִי וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי 20 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי 21 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי 22 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי 23 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי 24 (Filex.) וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי : וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי : וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי 25 (Filex.) וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי
 וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי וְעַד הַיּוֹם הַזֶּה לֹא יָדָעוּ מְהַרְגֵי אֲנִי

Exercise 38 B.

1. The day of confinement has approached.
2. But Judas, the traitor, also was standing with them.
3. He was filling their hearts (with) food and pleasure.
4. He opened the door of the faith to the gentiles.
5. We boast in the hope of the glory of God.
6. Hatred of the haters fell upon me.
7. We offer up (עֹלָה) to Thee glory and praise.
8. Let us remember Him and praise Him at this moment of the burial of His servant and at all feasts.
9. Glory to Thee, the resuscitator of the dead.
10. Thou art the strengthener

of the weak (m. pl.); Thou art the pardoner of the sinners... the strength of the afflicted. 11. He asks of Thee the pardon of his debts. 12. Blessed are ye, the dead, on that day on which there will be (ܩܘܪܝܢܐ) resurrection, because (ܩܘܪܝܢܐ) that living body that you have eaten and that propitiatory (ܩܘܪܝܢܐ) blood, that you have drunk will raise (m. s. pres.) you on the right side. 13. Glory to that resurrection of the buried, and the rising of the dead (ܩܘܪܝܢܐ pl.), that solace of the aggrieved (m. pl.), and the consolation of the wearied (m. pl.). 14. Martyrs loved Christ with all the might of their minds and hated the honours of the perishable time. 15. All that is visible is seen either (ܐܘܪܝܢܐ) partly (ܩܘܪܝܢܐ) or (ܐܘܪܝܢܐ) entirely (ܩܘܪܝܢܐ). 16. The sea is large... and its depth is unfathomable (ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ). 17. And the irrational creatures (ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ) became obedient (m. pl.). 18. With the holy Mar S'allit'ha let him be in the unspeakable happinesses, (that are) prepared for him. 19. Grant us, Lord, Thy imperishable blessings and the grace (ܩܘܪܝܢܐ) of Thy rich and permanent (ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ) gifts with good supervision. 20. For infallible are for us the marvellous wonders of Thy redemptive economy. 21. But O Lord, let these very things, in which we are participants make us worthy of enjoying (ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ) with Thee. 22. Stretch out, O Lord, that invisible right hand of Thine and bless this congregation of Thy adorers. 23. Hossana to the immeasurable Sea of benefits which gave the tongue of praise in the mouth of children. 24. And now, Lord God, bless us all, Thy servants, (who are) washers and (who are) to be washed. 25. According to the inscrutable judgements of Thy providence(s) and according to the immeasurable depth of Thy justice by Thy fore knowledge Thou hast made this soul pass from this life (pl.).

LESSON LXII.

Defective and Impersonal Verbs.

I. Defective Verbs or Verbs of incomplete Conjugation.

§ 190. Verbs, which do not have regular forms of moods and tenses, or verbs, which do not have all the different verbal forms, such as PA'EL, ET^h-PA'AL, AP^hEL etc., may be called defective verbs or verbs of of incomplete conjugation. But generally, this term is limited to those verbs, which are used in P^eAL and which do not have a complete conjugation in that form. The following are the most common of such verbs:—

1. נתת - to give (cfr. § 83-4), has no Imperfect and Infinitive in P^eAL. It has a complete conjugation in ET^hP^eEL (§ 123).

2. נתת - to give (cfr. § 83-4), has only Imperfect and Infinitive in P^eAL. These two verbs- נתת & נתת - together make a complete conjugation in the P^eAL form.

3. עָלָה - has only the Present participle in P^eAL, as- s. m. עָלֶה f. עָלֶה pl. m. עָלֶה f. עָלֶה - to be due; it behoves, it is obligatory.

a) When it means "to be due" עָלָה is inflected in all the forms of the Present participle as given above. Ex. $\text{עָלָה לִּי הַסְּפָרִים$ - These books are due to me.

b) When it means "it behoves, it is obligatory" it is used impersonally in m. s. (עָלָה) only with a noun or pronoun in the dative case. (cfr. § 191) Ex. עָלָה לָנוּ it behoves us: it is obligatory for us.

c) The Past participle of שׁוּב is used adjectively or substantively as: שׁוּבִים m. s. שׁוּבִים pl. holy: just.

d) שׁוּב – has complete conjugation in PA‘EL and ET^hPA‘AL.

4. וָּו – is the only verbal root beginning with Waw. (1) It has only the Present participle in P^c‘AL.

a) In the sense of “it is befitting”, “it is necessary” וָּו is inflected in all the forms of the Present participle, as, sing. m. וָּוִי f. וָּוִי pl. m. וָּוִים f. וָּוִים .
Ex. $\text{וָּוִים לְמִצְוֹתֵינוּ לֵאמֹר}$ – Things fit for food (eating)
 $\text{וָּוִי לְמִצְוֹתֵינוּ}$ or $\text{וָּוִי לְמִצְוֹתֵינוּ}$ – It is right that, or It is fitting that.

b) In the sense of “it should be”, “it ought to be”, “it becomes”, it is used impersonally in m. s. only with a noun or pronoun in the dative case. Ex. וָּוִי לְיָדִי .
I should, I ought to; $\text{וָּוִים לְיָדֵיהֶם}$ – They must; it becomes them. (Vide. § 191).

c) וָּו has a complete conjugation in ET^hPA‘AL as וָּוִי to be fitting, to beseem.

5. The root יָפָה has only the Present participle in P^c‘AL, as, sing. m. יָפִי (2) f. יָפִי pl. m. יָפִים f. יָפִים meaning—fair, comely, meet; becoming, seemly, suitable, virtuous, noble, honourable. This participle is inflected with pronominal enclitics, as יָפִיָּךְ יָפִיָּךְ or יָפִיָּךְ Thou art fair; יָפִיָּךְ יָפִיָּךְ or יָפִיָּךְ – you are fair etc.

(1) וָּוִי – to gather together in a rendezvous, וָּוִי to blossom
 וָּוִי to sob, וָּוִי to expand, are verbs beginning with Waw, but they are derived from other words (Ming. § 145).

(2) W. S. also יָפִי .

It is used impersonally with a noun or pronoun in the dative case in the sense of "it becomes, be-seems, befits, is due", and then it agrees, with the noun to which it refers, in gender and number: Ex.

תְּהִלָּתְךָ תִּשְׁבַּח לְךָ praise befits thee; כְּבוֹד־הַשְּׁמַיִם תִּשְׁבַּח לְךָ Praise (Glory) befits thee. (cfr. § 191).

6. יָכוֹן "to be able, allowed; to have the power" is used only in the Perfect participle in the Simple (P^eAL) form, as, sing. m. יָכוֹן f. יָכוֹנָה pl.m. יָכוֹנִים f. יָכוֹנוֹת. It has a personal inflexion with pronominal enclitics (1) as, אֲנִי יָכוֹן or אֲנִי יָכוֹנָה I am able; אַתָּה יָכוֹן or אַתָּה יָכוֹנָה you are able. etc. Often it is followed by לְבַדּוֹתָי for the sake of emphasis as, אֲנִי לֹא יָכוֹן לְבַדּוֹתָי I am not able to keep silence.

a) It is often used impersonally in the sense of "It may" or "it can" be. In such usage the feminine singular is preferred with a noun or pronoun in the dative case or Infinitive construct. Ex. אֲנִי לֹא יָכוֹנָה לֵב - I am not able; יָכוֹנָה לֵב - it cannot be; it is impossible (to happen).

b) יָכוֹן has complete conjugation in ET^hP^eEL יָכוֹנִים and AP^hEL- יָכוֹן - to be able.

7. קָדַשׁ - "to be holy" in P^eAL has only the Perfect participle, as, sing. m. קָדַשׁ f. קָדַשׁהּ pl.m. קָדַשׁוֹת f. קָדַשׁוֹת - holy; substantively קָדַשׁוֹת means "the holy man; Saint; the Holy one" (God).

a) קָדַשׁ has complete conjugation in PA'EL קָדַשׁוּ to sanctify, and ET^hPA'AL קָדַשׁוּ - to be sanctified.

(1) These participles have also compound conjugations with the auxiliary verb יָשַׁע. (cfr. § 203).

N. B.— There are several other verbs which are used in parts only as:— ሰጥኝ (Pres part.) useful; ሰጥኝ (P. p.) bound or wound; ሰጥኝ (PA. P. p.) polluted etc.

8. ሰጥኝ “to be” or “to have” ሰጥኝ “not to be” or “not to have”. To what has been said previously (cfr. § 48; § 49) about these verbs the following may be added.

a) In the sense of “to have” ሰጥኝ and of “not to have” ሰጥኝ form their past tense followed by ሰጥኝ in the Perfect ⁽¹⁾ Ex. ሰጥኝ ሰጥኝ ሰጥኝ He had a book. ⁽²⁾ ሰጥኝ ሰጥኝ ሰጥኝ . He had books. etc. (Vide § 207 VII)

b) In the sense of “to be” ሰጥኝ and of “not to be” ሰጥኝ are inflected with pronominal enclitics in the Present tense (§ 48). ሰጥኝ has only the Present tense and Infinitive as its own. ሰጥኝ and ሰጥኝ (assuming pronominal suffixes in agreement with the subject) have complete conjugation together with the auxiliary verb ሰጥኝ (which should be inflected in perfect agreement with the subject in gender, number and person).

Perfect.

Sing. II I M. ሰጥኝ F. ሰጥኝ was. etc.

„ „ ሰጥኝ ሰጥኝ „ ሰጥኝ ሰጥኝ was not etc. (like ሰጥኝ § 94; § 95 B. 2.).

Imperative.

Sing. M. ሰጥኝ ሰጥኝ be thou ሰጥኝ ሰጥኝ ሰጥኝ Be thou not

F. ሰጥኝ ሰጥኝ „ „ ሰጥኝ ሰጥኝ ሰጥኝ „ „

(1) ጥ of ሰጥኝ is occulted when it follows another verb as auxiliary.

(2) ሰጥኝ ሰጥኝ ሰጥኝ is used also in the same sense as ሰጥኝ ሰጥኝ
He will have.

Pl. M. ၎်ခဲၤ ၎်ဝဲ : ၎်ဝဲ ၎်ခဲၤ ၎်ဝဲ : ၎်ဝဲ ၎်
 Be ye Be ye not.
 F. ၎်ခဲၤ ၎်ဝဲ : ၎်ဝဲ ၎်ခဲၤ ၎်ဝဲ : ၎်ဝဲ ၎်
 Be ye Be ye not.

Imperfect.

Sing.

Pl.

III M ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ
 he will be they will be
 F. ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ
 she " " " "
 II M. ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ
 you (thou) you will be
 F. ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ
 " " " "
 I C. ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ
 I shall be We shall be

Infinitive.

Abs. ၎်ဝဲ (2) Cons. ၎်ဝဲ to be.
 (3) ၎်ဝဲ ၎်ဝဲ - not to be.

Present tense.

၎်ဝဲ He is. ၎်ဝဲ She is. etc. (§ 48)

Sing. Past Imperfect.

III M. ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ
 He was He was not
 F. ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ
 She was She was not
 II M. ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ ၎်ဝဲ
 Thou wert Thou wert not
 &c. &c. &c. &c.

1 For negative expression put ၎်ဝဲ before these forms as

၎်ဝဲ ၎်ဝဲ ၎်ဝဲ

(2) ၎်ဝဲ - This form is rare, ၎်ဝဲ is used instead.

(3) There is no form as ၎်ဝဲ ၎်ဝဲ

Sing.

Past Perfect.

| | | | | | |
|-----|----|-------------|-------------|----------------|-----------------|
| III | M. | ܩܘܢܐ ܩܘܢܐ | He had been | ܩܘܢܐ ܩܘܢܐ ܕܠ | He had not been |
| | F. | ܩܘܢܐ ܩܘܢܐ | She „ „ | ܩܘܢܐ ܩܘܢܐ ܕܠ | She „ „ |
| II | M. | ܐܢܘܢܐ ܐܢܘܢܐ | you (thou) | ܐܢܘܢܐ ܐܢܘܢܐ ܕܠ | you (thou) |
| | F. | ܐܢܘܢܐ ܐܢܘܢܐ | „ „ | ܐܢܘܢܐ ܐܢܘܢܐ ܕܠ | „ „ |
| I | C. | ܐܢܘܢܐ ܐܢܘܢܐ | I had been | ܐܢܘܢܐ ܐܢܘܢܐ ܕܠ | I had not been |
| | | &c. | &c. | &c. | &c. |

II. Impersonal Verbs.

§ 191. Verbs which have no personal conjugation are termed Impersonal verbs. But there are no impersonal verbs as such in Syriac. The third person feminine singular (in all the tenses) of certain verbs are used impersonally, as ܩܘܢܐ it happened. Of such verbs a personal conjugation is effected by adding the personal pronouns in the dative case.

Conjugation.

ܩܘܢܐ to be grieved (1)

Perfect.

| | | | | | |
|-----|----|----------|---------------------------------------|------------|--------------------------------------|
| III | M. | ܩܘܢܐ ܕܠܗ | it grieved him or he was sorry | ܩܘܢܐ ܕܠܗܘܢ | } it grieved them or they were sorry |
| | F. | ܩܘܢܐ ܕܠܗ | it her or she | | |
| II | M. | ܩܘܢܐ ܕܠܗ | } it grieved thee or thou wert sorry. | ܩܘܢܐ ܕܠܗܘܢ | } it grieved you or you were sorry. |
| | F. | ܩܘܢܐ ܕܠܗ | | | |
| I | C. | ܩܘܢܐ ܕܠܗ | it grieved me or I was sorry | ܩܘܢܐ ܕܠܗܘܢ | it grieved us or we were sorry. |

(1) In the sense of "to be short" ܩܘܢܐ has a complete personal conjugation.

Imperfect.

Sing. $\text{ܐܝܚܝܢܝܢ} : \text{ܐܝܚܝܢܝܢ} : \text{ܐܝܚܝܢܝܢ} : \text{ܐܝܚܝܢܝܢ} : \text{ܐܝܚܝܢܝܢ}$
 it will grieve him, her, you, me; or
 he, she, you, I - will be sorry.

Pl. $\text{ܐܝܚܝܢܝܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢ}$
 it will grieve them, you, us. or
 they, you, we - will be sorry.

Present tense.

Sing. $\text{ܐܝܚܝܢܝܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢ}$
 it grieves him, her, thee, me;
 or he, she, is, thou art, i am, sorry.

Pl. $\text{ܐܝܚܝܢܝܢܗܘܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢܗܘܢ}$
 it grieves them, you, us;
 or they, you, we - are sorry.

Present Passive.

Sing. $\text{ܐܝܚܝܢܝܢܗܘܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢܗܘܢ}$
 he, she, is, thou art, I am, (being) grieved, or sorry.

Pl. $\text{ܐܝܚܝܢܝܢܗܘܢܗܘܢܗܘܢ} : \text{ܐܝܚܝܢܝܢܗܘܢܗܘܢܗܘܢ}$
 they, you, we are (being) grieved, or sorry.

Note.— Compound tenses of Impersonal verbs are also formed like-wise (3. f. s. with dative of person). [cfr. § 203]. Ex.

Past Perfect— ܐܝܚܝܢܝܢܗܘܢܗܘܢܗܘܢ I had been sorry.

Past Imperfect— ܐܝܚܝܢܝܢܗܘܢܗܘܢܗܘܢ (ܐܝܚܝܢܝܢܗܘܢܗܘܢ) he was sorry.

Desiderative— ܐܝܚܝܢܝܢܗܘܢܗܘܢܗܘܢ (ܐܝܚܝܢܝܢܗܘܢܗܘܢ) ܐܝܚܝܢܝܢܗܘܢܗܘܢ you shall not be sorry.

§ 192. Of the verbs impersonally used the following are of more frequent occurrence:—

ܐܝܚܝܢܝܢܗܘܢܗܘܢܗܘܢ - it behoves; it is obligatory (§ 190- 3. b).

ܐܝܚܝܢܝܢܗܘܢܗܘܢܗܘܢ - it should be; it ought to be; it becomes

(§ 190. 4. b).

يُمْكِنُ - it is possible; it may, can be (§ 190. 6. a).

حَزِبَ - to be grieved. (§ 191).

يُتَبَدَّدُ : يَتَبَدَّدُ : يَتَبَدَّدُ - to be tired, disgusted, distressed.

(يُبْجِدُ) - to to be disgusted; to abhor.

يُرْفَدُ - to be pleased.

The following phrases also may be noted:—

يُجِدِّي لِبِ خَدِّ - I was zealous for.

يُخْرِجُ لِبِ - He was out of mind.

يُكْفِي لِبِ يَجِبُ - (§ 80, ii n. 1.) I was in need of something; something was a necessity for me.

(1) يَتَبَدَّدُ لِبِ يَتَبَدَّدُ لِبِ - He was pained and grieved.

لَمْ يَتَبَدَّدْ لِبِ - Thou hast not been provoked to anger.

كُنَتْ مَلِيئَةً بِشَاوِيءِ - She was full of complaints.

§ 193. Note. 1. Besides the participles يَتَبَدَّدُ and يَتَبَدَّدُ (§ 192) there are also verbs, whose 3. m. s. is used impersonally. Ex.

يَتَبَدَّدُ لِبِ خَدِّ - (Something) pained me; I was grieved at (something.)

... يَتَبَدَّدُ لِبِ يَتَبَدَّدُ لِبِ ...

He mourned sincerely for those who ...

يَتَبَدَّدُ لِبِ خَدِّ - I was eager for.

يَتَبَدَّدُ - It was said.

يَتَبَدَّدُ لِبِ - I was grieved; it grieved me.

(1) Likewise with other participles and verbal adjectives also impersonal verbs are formed.

אֲנִי זָהֵד לְךָ - I am zealous for; I am diligent in.

רָחֵב לִי - It is spacious for me; I have freedom.

שָׂדָה לִי - It pleased me; I am pleased.

שָׂדָה לִי - It displeased me; I am displeased.

אֲנִי מְעִיב (מִי) : לִי : מְעִיבִי : (מִי : אֲנִי) - I am vexed, offended; it offended me.

2. In meteorological occurrences 3. f. s. is generally preferred as:—

הֵיבֵלֵת - it has become clear; it has dawned.

הֵיחֲדֵת - it has become dark.

הֵיחֲדֵת לַיְלָה - it was about to get dark.

לִפְנֵי הַיּוֹם - before it was yet making for day light.

הֵיחֲדֵת - It rained. אֲמָר - It may rain (in later writings); but הֵיבֵלֵת m. s.— It has become clear; it shone.

3. When an indefinite “it” is comprised in a phrase it is generally expressed by 3. f. s. Ex.

אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ - But, if it is possible and not burdensome to you.

כִּי יָבֵר - As it comes. כֵּן הֵיחֲדֵת - Thus it is.

אֲבָרְךָ אֲבָרְךָ - If it had been possible.

לֹא יֵשֵׁב לְסָאֵל - For it does not suit Saul.

אֲבָרְךָ אֲבָרְךָ - It was possible for him.

אֲבָרְךָ אֲבָרְךָ - Whatever he can provide.

אֲבָרְךָ אֲבָרְךָ - He can; he is able.

Exception: But there are many examples in which masculine is used in such phrases; Ex.

וְיִשְׁמַחְךָ אֱלֹהֶיךָ וְיִשְׂמַחְךָ אֱלֹהֶיךָ - If he be healthy and able. Spic. S. p, 13.

וְיִשְׂמַחְךָ אֱלֹהֶיךָ וְיִשְׂמַחְךָ אֱלֹהֶיךָ - As it seemed (good) to him who commands.

וְיִשְׂמַחְךָ אֱלֹהֶיךָ וְיִשְׂמַחְךָ אֱלֹהֶיךָ - With the measurement you measure it will be measured to you (Math. 7.2)

וְיִשְׂמַחְךָ אֱלֹהֶיךָ וְיִשְׂמַחְךָ אֱלֹהֶיךָ - Ask and it shall be given to you. (Math. 7: 7).

4. When a noun clause introduced by כִּי "that" stands as the subject the gender of the impersonal verb may either be masculine or feminine. as, $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ or $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ - It happens that, $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ or $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ It is written that. etc.

Exception:- But $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ and $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ as impersonal are always masculine. (§ 190. 3 b.).

5. In sentences having the Infinitive construct as subject masculine prevails. Ex. טוֹב לִלְמֹד - It is good to learn. $\text{וְלֹא יִשְׂמַחְךָ אֱלֹהֶיךָ}$ - And it is not enjoined upon thee to tire thyself.

Exception:- But the feminine is retained in established phrases like:—

$\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ - I am vexed that; $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ - I am vexed to $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ or $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ - I desire that.

Likewise: $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ - His commands... to tell is too much.

$\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ - to speak of prudence would be too much.

§ 194. **Syntax.** I. The person or thing standing as the subject of an impersonal verb is put in the dative case. Ex.

$\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ - it grieved me; $\text{כִּי יִשְׂמַחְךָ אֱלֹהֶיךָ}$ it pained me.

II. The verb **פָּחַד** - 'to fear' may take the object in the accusative case or may prefer to have the preposition **מִן** : **מִן** **פָּחַד** to govern it. Ex.

פָּחַדְתִּי מִן **יְהוָה** or **פָּחַדְתִּי מִן** **יְהוָה** or **פָּחַדְתִּי מִן** **יְהוָה**
I feared the Lord.

Vocabulary.

- | | |
|---|--|
| שְׁבִיבָה f. prison | אֲרֻכָּה m. earthly; mortal; creature of earth. |
| יֹנָתָן pr. n. Jonas. | יָצַד to be becoming; proper; comely. |
| בְּיָבֻב pl. בְּיָבֻבִים | רֵעָה daintiness delicacy; pleasure. |
| f. wailing; shouting. | דִּבְרֵי m. sentence; word. |
| כִּלְאוֹת adv. perhaps. | קַיִץ m. summer. |
| רָעֵב m. hungry. | תְּהִלָּה thanks-giving. |
| גִּבְעוֹן pl. גִּבְעוֹנוֹת | חֵן m. beloved; friend. |
| roof; shed; booth; tent; tabernacle. | גִּבְעוּת f. pride; height; elevation. |
| מִשְׁכָּב f. custom. | אֲדָרָה m. authority; power. |
| נִינֵוֶה Ninive (town) | שֶׁלֶג m. snow (storm) |
| סַמְבְּלַח pr. n. Samblath. | יָסוּד stability; integrity; honesty. |
| חֹרֶף m. winter. | |
| רֹכְלִים travellers; passers by. | |
| שִׁמְרָה f. vigilance; diligence; wakefulness. | |

Exercise 39 A.

- 1 **אֲרֻכָּה** 2 (**מִן**) **פָּחַדְתִּי מִן** 3 **לֵב** 4 **יָצַד** 5 **יְהוָה** 6 **לֵב** 7 **שֶׁלֶג**

(and they saught) ܡܫܘܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ
 ܡܫܚܝܢܘܢ 27 (II. Paralip. 15. 4.) ܘܢܫܝܢܘܢ ܕܡܫܚܝܢܘܢ (Him.)
 ܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ
 ܡܫܚܝܢܘܢ 28 . (II Paralip. 31. 12) ܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ
 ܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ : ܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ
 ܡܫܚܝܢܘܢ 29 . (Narsai) ܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ
 ܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ
 ܡܫܚܝܢܘܢ 30 . (Kalila & Dimna) ܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ
 (Prov. 19. 10.) ܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ ܕܡܫܚܝܢܘܢ

Exercise 39 B.

1. I heard reproach and I was much grieved.
2. What do you (m. s) desire? 3. I desire to die with my mother. 4. They were much grieved. 5. I am tired of that generation. 6. Jonas set out (ܡܫܚܝܢܘܢ) from Ninive and he was sorry. 7. I was strengthened, but (ܘ) I am not capable of (ܡܫܚܝܢܘܢ) strength. 8. When he has not, let him not be sorry. 9. Thou wert not disgusted with (ܡܫܚܝܢܘܢ) my uncleanness (ܡܫܚܝܢܘܢ) 10. Humility becomes us but (ܘ) glory and magnificence are due to Him. 11. Praise is due to Thee, God. 12. It pleased Thee, and Thou-hast-created us (ܡܫܚܝܢܘܢ) ...let it please Thee, Lord. 13. My Lord, Thou shalt be sorry for the churches and monasteries. 14. Justice is threatening that I am not able to flee. 15. My Lord, Thou shalt be sorry for Thy image. 16. The Lord will give you (s.) according to your heart. 17. I am sorry for this (f.), that I am guilty. 18. To Thee God, glory is due in Sion. 19. It is necessary (ܡܫܚܝܢܘܢ) that all (f. pl.) should come-to-pass. (ܡܫܚܝܢܘܢ) . 20. Perhaps

I may be able to set free (pres.) thy brother from the blow of the serpent. 21. But the boy, being grieved (ܕܗܘܢܘܢܐ) answered and said: what can you (s. m.) (do) to help me (ܕܡܫܚܘܢܐܘܢܐ). 22. When, however, (ܕܗܘܢܘܢܐ) Marianus (ܕܗܘܢܘܢܐ) heard these, he was much distressed. 23. When the wicked (m pl.) heard the Saint's words (ie. words of...) they were not able to stand against the force (ܕܡܫܚܘܢܐܘܢܐ) of his utterances (ܕܡܫܚܘܢܐܘܢܐ). 24. She was disgusted with (ܕܗܘܢܘܢܐ) his sight and commanded the servants to drive-him-away (ܕܡܫܚܘܢܐܘܢܐ) from the gate. 25. As snow in summer and as rain in harvest, so honour is not seemly for a fool. 26. A faithful mouth (ܕܡܫܚܘܢܐܘܢܐ) is not befitting to a fool nor (ܕܡܫܚܘܢܐܘܢܐ) a lying mouth to a just-man. 27. Bless the Lord, (ye), His angels, who are powerful and (who) do His commands. 28. He began to weep saying: I am not able to fight against (ܕܡܫܚܘܢܐܘܢܐ) the martyrs, for the power of God dwells (ܕܡܫܚܘܢܐܘܢܐ) in them. 29. My Lord, do not allow (ܕܡܫܚܘܢܐܘܢܐ) that that eternal (ܕܡܫܚܘܢܐܘܢܐ) fire may stand against (ܕܡܫܚܘܢܐܘܢܐ) Thy image. 30. God, have mercy on us and grant us to offer Thee (lit. that we may send up to Thee) glory, praise and thanks-giving as it becomes Thee.

Noun - ܡܫܚܘܢܐܘܢܐ

Substantive - ܡܫܚܘܢܐܘܢܐ

§ 195. A. Syriac nouns are either *a*) Primitive or *b*) Derivative. (1)

(1) Syriac grammarians classify nouns also as :- biliteral, as ܡܫܚܘܢܐܘܢܐ, ܕܗܘܢܘܢܐ; 2. trilateral as ܡܫܚܘܢܐܘܢܐ; 3. quadrilateral as, ܡܫܚܘܢܐܘܢܐ

a) Primitive nouns are those whose origin cannot be traced to any other word, as ܐܘܘܪܐܝܡ - Father. ܐܘܘܪܐܝܡܐ - Son. ܐܘܘܪܐܝܡܐ man. etc.

b) Derivative nouns are those which are derived from other words - Verbs (cfr. Lessons XXIII & XLI,) substantives and particles. (cfr. § 226. ff.)

B. Nouns either Primitive or Derivative, are further grouped into:

1. Substantives- ܐܘܘܪܐܝܡܐܘܪܐܝܡܐ which can stand without adherence to other words, as, ܐܘܘܪܐܝܡܐ man; ܐܘܘܪܐܝܡܐ earth. etc.

2. Adjectives ܐܘܘܪܐܝܡܐܘܪܐܝܡܐ - which may stand adhered to other nouns, as ܐܘܘܪܐܝܡܐ - weak; ܐܘܘܪܐܝܡܐ - good. (cfr. § 214. ff. § 246. ff.)

c. Substantives are again divided into:—

1. Concrete nouns ܐܘܘܪܐܝܡܐܘܪܐܝܡܐ - as, ܐܘܘܪܐܝܡܐ tree, ܐܘܘܪܐܝܡܐ body, etc.

2. Abstract nouns ܐܘܘܪܐܝܡܐܘܪܐܝܡܐ - as, ܐܘܘܪܐܝܡܐ hope, ܐܘܘܪܐܝܡܐ virtue. etc.

D. Concrete nouns are subdivided into:—

1. Proper nouns (2) ܐܘܘܪܐܝܡܐܘܪܐܝܡܐ or ܐܘܘܪܐܝܡܐ - as, ܐܘܘܪܐܝܡܐ Peter. ܐܘܘܪܐܝܡܐ - Rufus; ܐܘܘܪܐܝܡܐ - Rome; ܐܘܘܪܐܝܡܐ - River Tigris. etc.

2. Common nouns - ܐܘܘܪܐܝܡܐ - as, ܐܘܘܪܐܝܡܐ - man; ܐܘܘܪܐܝܡܐ Rock; ܐܘܘܪܐܝܡܐ - water. etc.

etc., according to the number of letters in the nouns. And as 1) nouns ending in ܐܘܘܪܐܝܡܐ, which is the habitual ending of a Syriac Noun in the complete form 2) and nouns not ending in ܐܘܘܪܐܝܡܐ, which kind are very few in number.

(2) ܐܘܘܪܐܝܡܐ - generally for names of persons; ܐܘܘܪܐܝܡܐ generally for names other than of human beings.

3. Collective nouns - ܩܘܪܝܢܐ as, ܩܘܪܝܢܐ - people; ܩܘܪܝܢܐ - Army; ܩܘܪܝܢܐ - nation; ܩܘܪܝܢܐ - congregation; group. etc.

All the nouns are to be treated under the following aspects:—⁽¹⁾ 1) Gender - ܩܘܪܝܢܐ ; 2) Number - ܩܘܪܝܢܐ ; 3) State - ܩܘܪܝܢܐ .

LESSON XLIII.

ܩܘܪܝܢܐ - Gender of Nouns.

§ 196, There is no neuter gender in Syriac. There are two genders. I. Masculine - ܩܘܪܝܢܐ and II. Feminine - ܩܘܪܝܢܐ . Some nouns, used in both the genders, are grouped as nouns of Common gender. ܩܘܪܝܢܐ . The gender of Aramaic or Syriac nouns is determined generally in two ways:— *a*) according to the sense and *b*) according to the termination.

I. Nouns of the Masculine Gender.

A. According to the sense.

1. Common and Proper nouns pertaining to males:

Ex. ܩܘܪܝܢܐ - bull; ܩܘܪܝܢܐ - man; ܩܘܪܝܢܐ - Thomas. etc.

2. Nouns denoting different states of males: Ex. ܩܘܪܝܢܐ - bridegroom; ܩܘܪܝܢܐ - husband; ܩܘܪܝܢܐ - father. etc.

3. Nouns denoting the official status destined for males: Ex. ܩܘܪܝܢܐ - Priest; ܩܘܪܝܢܐ - Governor;

ܩܘܪܝܢܐ (ܩܘܪܝܢܐ) prefect; procurator. etc.

(1) For the declension of nouns with case forming preposition see Lesson IV with pronominal suffixes see Lessons VIII & IX.

4. Proper nouns denoting the names of:—

a) rivers. ex. ܐܘܪܘܟܝܢ - Tigris; ܐܘܦܪܝܬܝܢ - Euphrates; ܝܘܕܝܢ - Jordan.

b) mountains or hills. ex. ܩܘܒܘܪܝܢ - Tabor; ܩܘܪܝܢ - Hor; ܫܝܢܝܢ - Sinai. etc.

c) people or nation. ex. ܝܘܕܝܢܝܢ - Indians; ܡܝܫܝܩܝܢ - Egyptians. etc.

d) months. ex. ܩܘܠܘܠܝܢ - July; ܩܘܠܘܠܝܢܝܢ - September; ܩܘܠܘܠܝܢܝܢ - April. etc.

e) metals. ex. ܩܘܠܘܠܝܢܝܢ - gold; ܩܘܠܘܠܝܢܝܢ - silver; ܩܘܠܘܠܝܢܝܢ - iron. etc.

f) almost all the names of trees ending in ܩܘܠܘܠܝܢܝܢ ex, ܩܘܠܘܠܝܢܝܢ - Olive; ܩܘܠܘܠܝܢܝܢ - Mulberry; ܩܘܠܘܠܝܢܝܢ - date palm.

B. According to the termination.

1) Almost all the nouns terminating in ܩܘܠܘܠܝܢܝܢ not preceded by Taw (ܐ) of the feminine termination ܩܘܠܘܠܝܢܝܢ : ex. ܩܘܠܘܠܝܢܝܢ - lamp; ܩܘܠܘܠܝܢܝܢ - head; ܩܘܠܘܠܝܢܝܢ - door.

2) almost all the names of trees, which do not terminate in the paragogic ܩܘܠܘܠܝܢܝܢ . ex. ܩܘܠܘܠܝܢܝܢ - wild apple, pomegranate ܩܘܠܘܠܝܢܝܢ - cinnamon.

§ 197. II. Nouns of the Feminine gender.

A. According to the sense.

1. Common and Proper nouns pertaining to females: ex. ܩܘܠܘܠܝܢܝܢ - woman; ܩܘܠܘܠܝܢܝܢ - She-ass; ܩܘܠܘܠܝܢܝܢ - Mary.

2. Nouns denoting the different states of life of females: ex. ܩܘܠܘܠܝܢܝܢ - virgin; ܩܘܠܘܠܝܢܝܢ - bride; ܩܘܠܘܠܝܢܝܢ - wife; ܩܘܠܘܠܝܢܝܢ - mother.

3. Common and Proper nouns denoting:—

a) countries. ex. מְלָכּוּת - kingdom; $\text{הַיִּבְנָה$ - India; סוּרְיָה - Syria. (1)

b) towns and cities. ex. עִיר - city; קִבְּרֹת - town, village; בָּבֶל - Babylon; אֶדְסָס - Edessa; יְרוּשָׁלַיִם - Jerusalem.

c) islands. ex. כַּף־צָר - island; כַּף־צָרוּס (כַּף־צָרוּס) Cyprus.

4. The four quarters of the world: מִזְרָח - East; מַגְּרֵב - South; מַגְּרֵב - West; מִצְפּוֹן - North.

5. The particles and the letters of the Alphabet: ex. עַתָּה - now; הֵנָּה - here; אֵלֶּפֶת - Alap; בֵּית - Beth. etc.

6. The members of the body appearing in pairs: ex. רֶגֶל - leg; יָד - hand; כַּף - the socket or the higher part of the arm. etc.

Exceptions:— חֵדָּר - udder; זְרֹעַ - arm; כַּף־צָרוּס - wing; שֵׁן־דָּבָר - canine tooth or tusk; מַגְּרֵב־עֵל - a joint, the elbow; עֲצָמֹת־רֶגֶל - the ankle, ankle-bone; the wrist. מַגְּרֵב־אֵז - nostrils, are masculine.

B. According to the termination:—

1. Substantives, which are indeclinable with pronominal suffixes, and terminating in Yod preceded by Pthaha ÷ on the penultimate. Ex. אֵלֶּפֶת־יָד - spider;

אֵלֶּפֶת־יָד (אֵלֶּפֶת־יָד) - aloe; אֵלֶּפֶת־יָד (אֵלֶּפֶת־יָד) - condition;

(1) אֶרֶץ־גַּלְאָד the land of Galaad; אֶרֶץ־מַנַּשֶׁשׁ the land of Manesses; אֶרֶץ־עֵפְרַיִם the land of Ephraim. etc., are masculine, being derived from the names of males.

قُحْبُ - quails; قُحْبُ (قُحْبُ - قُحْبُ - قُحْبُ) -

heron; owl. قُحْبُ (قُحْبُ) - a kind of gnat قُحْبُ - error; قُحْبُ - concealment.

2. All the nouns terminating in the servile قُحْبُ (ie. قُحْبُ not belonging to the root). Ex. قُحْبُ (rt. قُحْبُ) - sight; قُحْبُ (rt. قُحْبُ) - plunder, booty; قُحْبُ (rt. قُحْبُ) - glory; قُحْبُ (rt. قُحْبُ) - love. etc.

Exceptions:— A few nouns are masculine though they terminate in the servile قُحْبُ. Ex. قُحْبُ m. firewood; قُحْبُ m. - Acquaintance; an acquaintance; a learned man; قُحْبُ m. - a kinsman.

Note. 1. If the قُحْبُ of the final قُحْبُ belongs to the root (of the verb or the original noun form) the noun remains masculine. Ex. قُحْبُ (قُحْبُ) m. dress., قُحْبُ (قُحْبُ) m. house; قُحْبُ m. ornament; decoration. قُحْبُ m. justice, truth.

2. The following feminine nouns terminating in قُحْبُ (servile) are generally taken for exceptions to the general rule, with the presumption that their final قُحْبُ is not servile:—

قُحْبُ - anger; قُحْبُ - clay; قُحْبُ - deceit; قُحْبُ - care; قُحْبُ - foam; قُحْبُ - sediment; قُحْبُ - wine; قُحْبُ - rust.

But a closer study of the roots will make it clear that the Taw قُحْبُ of the final قُحْبُ of these nouns is servile, and hence, they are no exceptions to the general rule. For, قُحْبُ is derived from قُحْبُ, قُحْبُ from قُحْبُ, قُحْبُ (قُحْبُ) from قُحْبُ, قُحْبُ (قُحْبُ) from قُحْبُ, قُحْبُ (قُحْبُ) from قُحْبُ, قُحْبُ from قُحْبُ, قُحْبُ from قُحْبُ or قُحْبُ and قُحْبُ from قُحْبُ. (cfr. Ming. 359 footnote),

§ 198. There are a number of feminine nouns whose gender cannot be determined by the above rules. A few of them are given below.

| | |
|------------------------------|---|
| ܐܘܪܝܢܐ jar. | ܦܘܨܐ fox. |
| ܐܘܠܘܬܐ lotus. | ܠܘܫܐ plank; board. |
| ܐܘܠܘܬܐ exile. | ܡܠܠܐ salt. |
| ܐܘܠܘܬܐ rib. | ܡܠܠܐ ant. |
| ܐܘܠܘܬܐ ship. | ܡܠܠܐ nail. |
| ܐܘܠܘܬܐ liturgy; oblation. | ܡܠܠܐ ostrich. |
| ܐܘܠܘܬܐ face (pl. only) | ܡܠܠܐ shield. |
| ܐܘܠܘܬܐ or ܐܘܠܘܬܐ | ܡܠܠܐ sword. |
| Indigestion; nausea. | ܡܠܠܐ (3) cloud. |
| ܐܘܠܘܬܐ earth. (1) | ܡܠܠܐ top of a branch; crest of tree. |
| ܐܘܠܘܬܐ (ܡܠܠܐ) hell. | ܡܠܠܐ mist. |
| ܐܘܠܘܬܐ : ܐܘܠܘܬܐ palate. (2) | ܡܠܠܐ a dish; a paten (4) saucer. |
| ܐܘܠܘܬܐ : ܐܘܠܘܬܐ rock; stone. | ܡܠܠܐ a boat. |
| ܐܘܠܘܬܐ district. | ܡܠܠܐ lance; spear. |
| ܐܘܠܘܬܐ belly. | ܡܠܠܐ burden. |

(1) ܐܘܠܘܬܐ is used also as masculine by Narsai. Vol. I. p. 225.
ܡܠܠܐ ܐܘܠܘܬܐ ܐܘܠܘܬܐ ܐܘܠܘܬܐ - Who is it that
rears the evil earth of (its) tares?

(2) ܐܘܠܘܬܐ pl. palates is also masculine.

(3) Rarely masculine, as, ܡܠܠܐ ܐܘܠܘܬܐ ܐܘܠܘܬܐ
ܡܠܠܐ ܐܘܠܘܬܐ ܐܘܠܘܬܐ And when clouds are
commanded by God to go and to bring rain on the whole world.
(Letter Jer. 1. 61). (4) see next page (4).

مَنْطَلٌ mantle. (4)

جَسَدٌ corpse.

جَهَنَّمَ hell.

الْعَالَمُ (الدُّنْيَا) universe.

دَمْعٌ worm.

تَمْرٌ date (palm)

§ 199. Nouns of Common gender are used both as masculine and feminine ; Collective nouns denoting animals are mostly of this class. A few nouns of common gender in frequent use are given below.

هَوَاءٌ air.

بُرْبُورٌ frog.

يَمَلٌ deer.

قَلْعٌ palace.

عَقْدٌ bond; chyrograph;
document.

جَمَلٌ camel.

لَيْلٌ wild lily.

أَبْرٌ urn.

دُبٌّ bear.

عَرَسٌ sweat.

هِبْتٌ (هِبْتٌ) gift.

بَيْبَلٌ a partridge.

سَوْبَكٌ stork.

سَيْفٌ sword; war;
desolation.

مَجْلَدٌ volume; epistle.

فِئْتَةٌ troop; band; cohort

بَيْتٌ dove.

شَيْءٌ being; existence;
the self.

صَاحِبٌ companion.

رِجْلٌ : رِجْلٌ paper.

مِصْبُوحٌ (مِصْبُوحٌ) lamp.

عَجَلٌ clod; clay; soil.

مِائَةٌ hundred.

مَنْبِتٌ fountain.

نَسِيخٌ exemplar; chapter
(of a book).

قَمَرٌ moon.

نَسَبٌ white ant.

وَقْفٌ lot; portion.

صَلْبٌ plate.

صَبْرٌ digit; finger.

سَلْبٌ (سَلْبٌ) candle.

(4) Masculine in liturgical use- هَذَا الْمَنْطَلُ - this mantle;
هَذَا الْبَيْتُ - this paten.

𐤅𐤓𐤁𐤀 tumult.

𐤅𐤓𐤁𐤀 sun.

𐤅𐤓𐤁𐤀 firmament.

𐤅𐤓𐤁𐤀 eye-lid.

𐤅𐤓𐤁𐤀 heaven (1)

&c. &c.

Note. 1. a) 𐤅𐤓𐤁𐤀 f. "word" is masculine when it denotes the second person of the Holy Trinity.

b) 𐤅𐤓𐤁𐤀 f. "Spirit" is used as masculine or feminine when it denotes the "Holy Ghost", or "the evil Spirit"; but it is always feminine when it indicates "wind" (pl. 𐤅𐤓𐤁𐤀 winds).

c) 𐤅𐤓𐤁𐤀 m. "time" is feminine when it is used to express, "how many times, so many times".

2. The nouns of common gender are mostly used as masculine.

Formation of Feminine from Masculine.

§ 200. The feminine termination 𐤅𐤓𐤁𐤀 is appended to the masculine form of nouns and adjectives (2) for the formation of the corresponding feminine forms. Ex.

𐤅𐤓𐤁𐤀 m. 𐤅𐤓𐤁𐤀 f. weak.

𐤅𐤓𐤁𐤀 m. 𐤅𐤓𐤁𐤀 f. false; vain. (cfr. § 224 ff).

For the formation of the feminine from the different forms of masculine nouns formed from verbs see Nos. § 103, § 106 A, § 183, § 184 § 185.

i. The substantives- concrete- and the adjectives of the form 𐤅𐤓𐤁𐤀 - PA'LA- admit the feminine termination 𐤅𐤓𐤁𐤀 - retaining the Pthaha ÷ on the first letter of the Definite or Emphatic state. (§ No. 218 ff.).

𐤅𐤓𐤁𐤀 m. king. 𐤅𐤓𐤁𐤀 f. queen.

(1) Mostly masculine in pl. in Bible translations.

(2) The final 𐤅𐤓𐤁𐤀 of m. s. is eliminated whenever 𐤅𐤓𐤁𐤀 is added for the formation of f. s.

جَلْدٌ m. dog. جَلْدَةٌ f. dog (female)

يَسْفٌ m. يَسْفَةٌ f. polluted; impure; defiled.

ii. But some words assume the apocopated form (Lesson XLVII.) when the feminine ة is suffixed to them. as:—

جَدٌّ m. young one (of man or animal) جَدَّةٌ f.

صَبْرٌ m. friend; companion. صَبْرَةٌ f.

بَدْنٌ m. son. بَدْنَةٌ f. daughter.

صَعْبٌ m. difficult; hard. صَعْبَةٌ (or صَعْبَةٌ) f.

iii. The following words form their feminine irregularly, as:—

آخَرَ (أَخْرًا : أَخْرًا) m. آخَرَةٌ f. another.

أَخٌ - brother. أُخٌ - sister.

أَسَدٌ lion. أَسَدَةٌ lioness.

أَسَدٌ cub (m.) أَسَدَةٌ cub (f.)

أَسَدٌ cat (male). أَسَدَةٌ cat (female)

أَسَدٌ m. snake; serpent. أَسَدَةٌ f. snake; serpent.

أَسَدٌ m. new. أَسَدَةٌ f. new.

أَسَدٌ m. father-in-law. أَسَدَةٌ f. mother-in-law.

أَسَدٌ m. donkey; mule. أَسَدَةٌ f. donkey; mule.

أَسَدٌ Lord; master. أَسَدَةٌ lady; mistress.

أَسَدٌ horse (male) أَسَدَةٌ horse (female)

أَسَدٌ cat (male) * أَسَدَةٌ cat (female) *

* These nouns are also used as mas. or fem.

ܩܕܫܐ bull.

ܩܕܫܐ cow.

iv. In some instances different words are used for masculine and feminine genders:—

| | |
|--------------------|-----------------------|
| ܩܕܫܐ Father. | ܩܕܫܐ mother. |
| ܩܕܫܐ man. | ܩܕܫܐ woman. |
| ܩܕܫܐ husband. | ܩܕܫܐ wife. |
| ܩܕܫܐ man; husband. | ܩܕܫܐ woman; wife. |
| ܩܕܫܐ male. | ܩܕܫܐ female. |
| ܩܕܫܐ jack-ass. | ܩܕܫܐ she-ass. |
| ܩܕܫܐ bride-groom. | ܩܕܫܐ bride. |
| ܩܕܫܐ servant (man) | ܩܕܫܐ maid - servant. |
| ܩܕܫܐ sheep. | } ܩܕܫܐ ewe. |
| ܩܕܫܐ ram (old) | |
| ܩܕܫܐ ram. | |
| ܩܕܫܐ he-goat. | ܩܕܫܐ (ܩܕܫܐ) she-goat. |

N. B.— For the gender of Compound nouns, see No. § 264

Gender of Exotic Nouns.

§ 201. There are nouns of Arabic, Hebrew, Latin and Greek origin in Syriac. Such exotic nouns for the most part retain the gender determined in the language of their origin. As most of them are of Greek origin, the common rules determining the gender of Greek nouns (that have not taken Syriac form) ⁽¹⁾ are given below:—

(1) i.e. the termination ܩܕܫܐ of the Emphatic state (Lesson XLVII). For example— *kairos* has become ܩܕܫܐ - quarrel, *smilē* Gr. ܩܕܫܐ - knife &c. in Syriac. And they keep their native gender as ܩܕܫܐ - f. robe; stole, ܩܕܫܐ f. letter; ܩܕܫܐ f. sword &c.

i. The Greek nouns terminating in $\omega\acute{o}$ are masculine, as, $\omega\acute{o}\lambda\acute{o}\theta\acute{o}$ m. Pole, $\omega\acute{o}\lambda\acute{o}\theta\acute{o}\lambda\acute{o}\theta\acute{o}$ m. Theologian, $\omega\acute{o}\nu\acute{o}\nu\acute{o}\nu\acute{o}\nu\acute{o}\nu\acute{o}$ m. Astronomer, $\omega\acute{o}\nu\acute{o}\nu\acute{o}\nu\acute{o}$ m. Pomp, $\omega\acute{o}\nu\acute{o}\nu\acute{o}$ m. Chyme; humour. But there are a few exceptions as, $\omega\acute{o}\nu\acute{o}\nu\acute{o}\theta\acute{o}$ f. porus; $\omega\acute{o}\nu\acute{o}\nu\acute{o}\theta\acute{o}$ f labour. etc.

ii. The Greek nouns terminating in 1) $\acute{\iota}$ (W. S. $\acute{\iota}$), 2) $\acute{\iota}$ (W. S. $\acute{\iota}$), 3) $\acute{\iota}$ (W. S. $\acute{\iota}$) (1), 4) $\acute{\iota}$ or $\acute{\iota}$ (W. S. $\acute{\iota}$), $\acute{\iota}$ (W. S. $\acute{\iota}$) are generally feminine. Ex.

1) $\acute{\iota}\acute{\iota}\acute{\iota}$ ($\acute{\iota}\acute{\iota}\acute{\iota}$) f. seat, throne, tribunal.

2) $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ ($\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$) f. Eucharist, $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ ($\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$) f. essence.

3) $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ ($\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$) f. covenant; $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ ($\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$) f. necessity.

4) $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ ($\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$) f. basis. $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ f.

chlamis- a purple cope. $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ ($\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$) f. siren-singing bird.

Note. 1. Nouns of the Greek neuter termination $\acute{\iota}\acute{\iota}$ ($\acute{\iota}\acute{\iota}$) are generally masculine in Syriac. Ex. $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ m. sign; $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ ($\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$) m. Canon. $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ m. Chrism. But there are a few exceptions as, $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ f. theatre; show.

2. Neuter nouns in Latin are generally masculine in Syriac: ex, $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ m. stable (stabulum), $\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$ m. sandal (telarium).

(1) The West Syrians have changed the Greek $\acute{\iota}$ into $\acute{\iota}$.

ܘܢܝܘܩܘܠܘܢ m. legacy; bequest (legatum); ܘܢܝܘܩܘܠܘܢ cloth (sudarium); ܘܢܝܘܩܘܠܘܢ m. whip (flagellum). But ܘܢܝܘܩܘܠܘܢ veil (velum) is c. g.; ܘܢܝܘܩܘܠܘܢ - palace (palatium); and ܘܢܝܘܩܘܠܘܢ - governor's residence (prætorium) are feminine in Syriac while they are neuter in Latin. The nouns ܘܢܝܘܩܘܠܘܢ m. bank (of a river), ܘܢܝܘܩܘܠܘܢ c. g. candle, are feminine in Latin.

3. The Greek nouns ending in ܘܢܘܩܘܠܘܢ - ܘܢܘܩܘܠܘܢ have the ܘܢܘܩܘܠܘܢ changed into ܘܢܘܩܘܠܘܢ (ܘܢܘܩܘܠܘܢ W. S.) in the vocative case. (1) Ex.

ܘܢܝܘܩܘܠܘܢ Arsenius. Voc. ܘܢܝܘܩܘܠܘܢ - W. S. ܘܢܝܘܩܘܠܘܢ; ܘܢܝܘܩܘܠܘܢ Voc.

ܘܢܝܘܩܘܠܘܢ. ܘܢܝܘܩܘܠܘܢ - Theophilus, Voc. ܘܢܝܘܩܘܠܘܢ - W. S.

ܘܢܝܘܩܘܠܘܢ - Voc. ܘܢܝܘܩܘܠܘܢ. For the Vocative of

ܘܢܝܘܩܘܠܘܢ or ܘܢܝܘܩܘܠܘܢ - Timothy - the final ܘܢܘܩܘܠܘܢ is changed into ܘܢܘܩܘܠܘܢ both in East and West Syriac, as ܘܢܝܘܩܘܠܘܢ or

ܘܢܝܘܩܘܠܘܢ - O! Timothy.

In nouns terminating in ܘܢܘܩܘܠܘܢ (ܘܢܘܩܘܠܘܢ) only the final ܘܢܘܩܘܠܘܢ is dropped for the vocative. Ex. ܘܢܝܘܩܘܠܘܢ - (ܘܢܝܘܩܘܠܘܢ) -

Aquila - Voc. ܘܢܝܘܩܘܠܘܢ - ܘܢܝܘܩܘܠܘܢ.

§ 202. **Syntax.** The particle ܘܢܘܩܘܠܘܢ - forsooth, to wit, namely - serves instead of inverted commas to mark a quotation or to introduce an oblique oration. It never stands as the first word of a sentence. Ex. ܘܢܝܘܩܘܠܘܢ ܘܢܝܘܩܘܠܘܢ ܘܢܝܘܩܘܠܘܢ - He said that himself was the elder son of Kusroes.

[Recapitulate Nos. § 61, § 63, § 66, § 92, § 178.]

(1) Following Bar Hebraeus some Grammarians hold that the Syrians used to use this vocative form as diminutive.

Vocabulary.

- ٲٲٲٲ that is to say, as;
 as also.
 ٲٲٲٲ pr. n. Ivany
 ٲٲٲٲ f. astrology.
 ٲٲٲٲ f. astronomy.
 ٲٲٲٲ f. asp; adder.
 ٲٲٲٲ f. Arithmetic.
 ٲٲٲٲ m. ocean.
 ٲٲٲٲ f. a herd; a drove
 (of kine or swine collect);
 m. an ox or bull.
 ٲٲٲٲ m. outward; profane;
 secular.
 ٲٲٲٲ f. Geometry.
 ٲٲٲٲ m. flock; sheep-fold
 ٲٲٲٲ f. sacrifice;
 sacrificing.
 ٲٲٲٲ f. ink.
 ٲٲٲٲ f. disposition of
 mind.
 ٲٲٲٲ f. field (open)
 ٲٲٲٲ f. supper.
 ٲٲٲٲ m. cruel.
 ٲٲٲٲ m. mount
 Hermon.
 ٲٲٲٲ m. dumb; deaf.
 ٲٲٲٲ pl. ٲٲٲٲ f. wheat.
- ٲٲٲٲ m. a roe; deer; ram.
 ٲٲٲٲ f. right hand.
 ٲٲٲٲ f. the palm or hollow
 of hand, handful; a
 sheaf, bundle.
 ٲٲٲٲ m. hut; hermit's
 dwelling.
 ٲٲٲٲ m. furnace.
 ٲٲٲٲ m. desert.
 ٲٲٲٲ - ٲٲٲٲ f. music.
 ٲٲٲٲ m. disadvant-
 ageous; losing.
 ٲٲٲٲ m. good; virtuous.
 ٲٲٲٲ : ٲٲٲٲ adv. rather.
 ٲٲٲٲ : ٲٲٲٲ to slip; to
 totter.
 ٲٲٲٲ f science
 of stars - astronomy or
 astrology.
 ٲٲٲٲ m. Mathematics
 ٲٲٲٲ m. Mathematical
 ٲٲٲٲ m. pupil: a ward.
 ٲٲٲٲ f. prophetess.
 ٲٲٲٲ m. rest; repose;
 resting place.
 ٲٲٲٲ f. left (hand).

| | | | |
|------|-----------------|------|-----------------|
| ٤٥٠٠ | f. reason; | ٤٤٨٠ | m. flour; meal. |
| ٤٥١٠ | cause. | ٤٤٩٠ | f. jug; urn. |
| ٤٥٢٠ | m. scrutiniser; | ٤٤٩٥ | m. a cloister; |
| | examiner. | ٤٥٠٠ | pr. n. Recem. |
| ٤٥٣٠ | f. lunch; early | ٤٥٠٥ | f. break-fast. |
| | evening meal. | ٤٥١٠ | m. fox. |
| ٤٥٤٠ | f. Philosophy. | | |
| ٤٥٥٠ | m. first. | | |

Exercise 40 A.

1. ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ . 2 ٤٤٨٠ ٤٤٨٠
- ٤٤٨٠ . 3 ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ . 4 ٤٤٨٠ ٤٤٨٠ ٤٤٨٠
- ٤٤٨٠ : ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠
- ٤٤٨٠ ٤٤٨٠ ? 5 ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠
- (3 days) 6 ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ 7 ٤٤٨٠ ٤٤٨٠
- ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ (to approach me) 8 ٤٤٨٠ ٤٤٨٠
- ٤٤٨٠ : ٤٤٨٠ ٤٤٨٠ ? 9 ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠
- ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ 10 ٤٤٨٠ ٤٤٨٠
- ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠
- (the eldest of us) ٤٤٨٠ ٤٤٨٠ 11 ٤٤٨٠ (will eat him)
- ٤٤٨٠ : ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠
- ٤٤٨٠ 12 ٤٤٨٠ ٤٤٨٠ : ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠
- ٤٤٨٠ 13 ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ (snatched it)
- ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠
- 14 ٤٤٨٠ (and ate him) ٤٤٨٠ (both of you)
- ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ : ٤٤٨٠ ٤٤٨٠ ٤٤٨٠ ٤٤٨٠

15 (J. Ser.) . 15 סוף לְמַעַן דְּבַרְכֶּךָ יִתְּנֶךָ
 . (J. S.) : 16 וְעַתָּה יְיָ אֱלֹהֵינוּ וְעַתָּה יְיָ אֱלֹהֵינוּ .
 16 וְעַתָּה יְיָ אֱלֹהֵינוּ (windows) דְּבַרְכֶּךָ לָא
 דְּבַרְכֶּךָ יְיָ אֱלֹהֵינוּ . (Aphr.) . 17 וְעַתָּה יְיָ אֱלֹהֵינוּ
 : 18 (Act. Mar.) : 19 (Act. I. 1) : 20 (Bar. Heb.) : 21 (ibid.) : 22 (ibid.) : 23 (ibid.) : 24 (Ps.) : 25 (Bar. Heb.)

26 (ibid.) . 27 (ibid.) . 28
 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

Exercise 40 B.

1. As a receptive () shield. 2. Come in peace bride, virgin and unmarried. 3. Peace to () thee (f.) the haven and the resting place () of the whole world. 4. Let the wicked (m. pl.) return to the hell. 5. Heavens declare the glory of God. 6. Thine (m.) are the heavens and Thine is the earth. 7. Thou hast fashioned the universe with its fulness. 8. Thou hast created the North and the South. 9. Tabor and Hermon praise Thy (m) name. 10. Thine (m.) is the arm and thine is the valiance. 11. Thy (m.) hand will be strengthened and thy right hand exalted. 12. Fire will consume before him. 13. The earth saw and trembled. 14. He saved them (m.) several times. 15. The right hand of the Lord has wrought () wonder. 16. My eyes have seen my retribution. 17. Their (m.) sheep bring forth and they (f.) are brought up in their (m.) streets. 18. And thou (f.) Bethlehm of Juda, art not (ff.) the least () among the kings of Juda. 19. Let not thy (m.) right hand know what thy left hand does. 20. The sun walks without legs and the moon moves by change (). 21. He has circumscribed the seas () with the ocean. 22.

Their (m.) field grew fat with its wheat (pl.). 23. Her sheaf went up (שֶׁבַע) to the altar. 24. Our speech is of sword and sorrow; our story is of desolation and death. 25. The people dwelt in Recem and Mary died there and was buried there. 26. This is the covenant, I shall give them. (m.) 27. Every house you enter and receives you receives me. 28. The fox said to him (the lion): you shall have (יִשְׂרָאֵל לְדָ) the she-goat for your break-fast and hare for your lunch, and deer for your supper.

LESSON LXIV.

I.

Compound or Periphrastic Conjugation.

§ 203. A compound conjugation is effected by conjugating two verbs together perfectly agreeing each other in gender number and person. It has been shown before (§ 65, § 67. 1-2 and along with the paradigms of each group of verbs) how present tenses- active and passive - are formed by compound - conjugation of participles and pronominal enclitics (which are personal verbal forms, Vide § 30. 2). The other compound tenses are formed by compound conjugation of a verb and verb יָשַׁב as auxiliary agreeing each other in gender number and person. ׁ of יָשַׁב is occulted when it follows itself or another verb as auxiliary. (§ 67 H. 3- 8). Paradigms of compound tenses formed from the P^cAL form of verbs only are given below. They are formed likewise from other forms, as, PA^cEL, AP^hcEL etc., also.

A. Past Imperfect tense. Active (§ 67 H. 3 a)

| | | |
|-----|--|----------------------|
| III | M. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 ⁽¹⁾ He was writing ^(a) | } They were writing. |
| | F. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 She " " | |
| II | M. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 } you were | } you... |
| | F. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 } (thou wert) " | |
| I | M. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 } I was | } we were writing. |
| | F. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 } " " | |

B. Past Imperfect tense. Passive (§ 67 H. 3 b)

| | | |
|-----|--|------------------------------|
| III | M. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 ⁽²⁾ He was (being) written ^(b) | } They were (being) written. |
| | F. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 She " " | |
| II | M. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 } You were | } You were " |
| | F. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 } (thou wert) " | |
| I | M. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 } I was | } we were. |
| | F. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 } " " | |

C. Pluperfect tense. (§ 67. H. 4).

| | | |
|-----|------------------------------|---------------------------------------|
| III | M. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 He had written. | 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 : 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 They had written. |
| | F. 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 She had written. | 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 : 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 They had written. |

(a) also- he wrote, he may write or may have written, he might write or might have written; he would write or would have written.

(b) also- he may be or may have been written; he might be or might have been written; he would be or would have been written.

(1) ET^hP- 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 : PA 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡; AP^h 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡
ET^hPA 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 etc.

(2) PA 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡; AP^h 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡; SAP^h 𐎎𐎠𐎢𐎡 𐎠𐎢𐎡 etc.

| | | | | | |
|----|----|----------------|-----------------|-------------------------|-------------------|
| II | M. | ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ | } You... (thou) | ᳵ᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚ | } you had written |
| | F. | ᳵ᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚ | | ᳵ᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚ | |
| I | C. | ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ | | ᳵ᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚ : ᳵ᳚᳚᳚ ᳵ᳚᳚᳚ | |
| | | I had written. | | We had written. | |

D. Future- Perfect. (§ 67 H. 5)

| | | | | | |
|-----|----|----------------|-------------------------|------------------------|------------|
| III | M. | ᳵ᳚᳚᳚ ᳵ᳚᳚᳚᳚ | \| or might, have written. | ᳵ᳚᳚᳚᳚᳚ : ᳵ᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚ | \| They will, |
| | F. | ᳵ᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚ | | ᳵ᳚᳚᳚᳚᳚᳚ : ᳵ᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚ |  | They will, |
| II | M. | ᳵ᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚ | \| or might, have written. | ᳵ᳚᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚ | \| You will, |
| | F. | ᳵ᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚ | | ᳵ᳚᳚᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚ |  | You will, |
| I | C. | ᳵ᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚ | | ᳵ᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚ | |
| | | I shall, | | We shall, | |

E. Future Anterior. (§ 67 H. 6).

| | | | | | |
|-----|----|-------------------|-------------------|-----------------------------|------------|
| III | M. | ᳵ᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚ | \| have had written. | ᳵ᳚᳚᳚᳚᳚ : ᳵ᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚ | \| They would |
| | F. | ᳵ᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚ | | ᳵ᳚᳚᳚᳚᳚᳚᳚ : ᳵ᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚᳚ |  | They would |
| II | M. | ᳵ᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚ | \| have had written. | ᳵ᳚᳚᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚᳚ | \| You would |
| | F. | ᳵ᳚᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚᳚᳚ | | ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚ |  | You would |
| I | C. | ᳵ᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚᳚ | | ᳵ᳚᳚᳚᳚᳚᳚᳚ : ᳵ᳚᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚᳚ | |
| | | I would | | We would | |

F. Desiderative. (§ 67 H. 7).

I. Formed from the Present Participle.

| | | | |
|-----|----|-----------------|-------------------|
| III | M. | ᳵ᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚ | } Let them write. |
| | F. | ᳵ᳚᳚᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚᳚᳚ | |
| | | Let him write. | |

| | | | | | |
|----|----|---------------------|------------------------|---------------------|---------------------|
| II | M. | כָּתוּבִי לְךָ | } Let you (thou)... | לְךָ תִּכְתֹּב | } Let you write. |
| | F. | לְךָ תִּכְתְּבִי | | לְךָ תִּכְתְּבִי | |
| I | M. | כָּתוּבֵנוּ | } Let me write. | לְנוּ תִּכְתֹּב | } Let us write. |
| | F. | לְנוּ תִּכְתְּבֵנוּ | | לְנוּ תִּכְתְּבֵנוּ | |

II. Formed from the Perfect Participle.

| | | | | | |
|-----|----|-----------------------|------------------------------------|-----------------------|------------------------------|
| III | M. | כָּתוּבֵהֶם | } Let him be written. | לְהֵמָּה תִּכְתֹּב | } Let them be written. |
| | F. | לְהֵמָּה תִּכְתְּבֵהָ | | לְהֵמָּה תִּכְתְּבֵהָ | |
| II | M. | כָּתוּבֵךָ | } Let you (thou) be written. | לְךָ תִּכְתֹּב | } Let you be written. |
| | F. | לְךָ תִּכְתְּבֵיךָ | | לְךָ תִּכְתְּבֵיךָ | |
| I | M. | כָּתוּבֵנוּ | } Let me be written. | לְנוּ תִּכְתֹּב | } Let us be written. |
| | F. | לְנוּ תִּכְתְּבֵנוּ | | לְנוּ תִּכְתְּבֵנוּ | |

G. Emphatic and Obligatory. † (§ 67. H. 8.)

| | | | | | |
|-----|----|---------------------|-----------------------|-----------------------|----------------------------|
| III | M. | כָּתוּבֵהוּ | } He should write. | לְךָ (לְךָ) תִּכְתֹּב | } They should write. |
| | F. | לְךָ תִּכְתְּבֵהָ | | לְךָ (לְךָ) תִּכְתֹּב | |
| II | M. | כָּתוּבֵיךָ | } You (thou) " | לְךָ תִּכְתֹּב | } You should write. |
| | F. | לְךָ תִּכְתְּבֵיךָ | | לְךָ תִּכְתְּבֵיךָ | |
| I | M. | כָּתוּבֵנִי | } I should write. | לְנוּ תִּכְתֹּב | } We should write. |
| | F. | לְנוּ תִּכְתְּבֵנִי | | לְנוּ תִּכְתְּבֵנִי | |

§ 204. Note. 1. Sometimes along with כָּתוּב auxiliary, Pronominal enclitics are also added to the

† Likewise formed from the present Participles of other forms of verbs also; rarely from the Prefect participle of P^eAL verbs as, כָּתוּבֵהָ לְךָ fare well. לְךָ תִּכְתְּבֵהָ - Let her be esteemed. etc.

participles. ex. ׀תֵּן ׀וֹתָיִךְ לַדָּבָר וְלֹא תִחַשְׁבֶּה לְעָוֶן אֶתְּחַלֵּץ. And don't think that it is not your business (Ephr. Joseph. Bedj: p. 274) וְאַתָּה בֵּרוּךְ יְהוּדָה (ibid. p. 288). Be thou blessed, Juda

2. Simple Perfect is often used instead of Plu-perfect in the sense of had or had been. So, וְכָתַב = וְכָתָב means – he wrote; he has written; he had written; or also, he was writing; he has been writing; he had been writing.

3. The compound tenses of “future perfect”, “future anterior”, “desiderative” and “emphatic or obligatory” are not of frequent occurrence; they are often represented by simple Imperfect. So, וְכָתַבּ = וְכָתֵב, וְכָתַבּ וְכָתְבָהּ, וְכָתֵב וְכָתְבֵהּ, וְכָתֵב וְכָתֵבְהוּ etc., may mean, he, will write, will have written, would have written; let him write, he should write. etc.

II.

Diminutives- וְכָתְבֵנוּ

§ 205. Diminutives express a sense of smallness, or feeling of endearment or contempt. They are formed by the addition of terminations:—

| | | | | | | |
|-----|-----------------|-------------------|---|--------------|----------------|---------------------------|
| A i | וְכָתְבֵנוּ | (וְכָתְבָנוּ) | ; | וְכָתְבוּ | (וְכָתְבוּ) | } to the masculine nouns. |
| ii | וְכָתְבוּנוּ | (וְכָתְבוּנוּ) | ; | וְכָתְבוּנוּ | (וְכָתְבוּנוּ) | |
| B i | וְכָתְבוּנוּ | (וְכָתְבוּנוּ) | } | | | to the feminine nouns. |
| ii | וְכָתְבוּנוּנוּ | (וְכָתְבוּנוּנוּ) | | | | |

The terminations of the forms ii (A & B) above are generally used for familiar expressions and for denoting still smaller objects or contempt.

| | | | | |
|---------|----------|-----------|------------------|---------------------------------|
| Ex. A i | لَمْبٌ | lamb. | لَمْبٌ | lambling. |
| | بَنٌ | son. | بَنْ | little son. |
| | إِلَهٌ | God. | إِلَهٌ | minor god or deity. |
| | كِتَابٌ | book. | كِتَابٌ | a little book. ⁽¹⁾ |
| ii | كَلْبٌ | dog. | كَلْبٌ or كَلْبٌ | a very little dog. |
| | أَخٌ | brother. | أَخٌ or أَخٌ | a very little brother. |
| B i | أُذُنٌ | f. ear. | أُذُنٌ | a small ear. |
| | بَلَدٌ | f. town. | بَلَدٌ | a small town. |
| ii | بِنْتُ | daughter. | بِنْتُ or بِنْتُ | a very little or dear daughter. |
| | مَرْأَةٌ | woman. | مَرْأَةٌ | a very little woman. |

Note. The masculine diminutives ending in **لَمْبٌ** form their feminine by assuming the feminine termination **بِنْتُ**. Ex.

لَمْبٌ m. بِنْتُ f. lambling.

بَنْ a little boy (2) بِنْتُ a little girl. (for pl. Vide § 213. I. 2. c)

§ 206. ANOMALY— 1. Some nouns have their diminutives formed irregularly: Ex.

بُرْتُ f. bride. بُرْتُ or بُرْتُ a little bride.

عَيْنٌ f. eye. عَيْنٌ or عَيْنٌ a small eye.

بَيْتٌ f. garden. بَيْتٌ a little garden.

بَيْتٌ f. court-yard. بَيْتٌ a small court-yard.

(1) Some think that بُرْتُ is a secondary form of بُرْتُ — a small sparrow.

(2) found only in the diminutive form: also (2) p. 51.

كُؤَاق f. cup; bowl. كُؤَاقِصْ a small cup or bowl.

كُؤَاقِصْ f. pitcher; jug. كُؤَاقِصْصْ a small pitcher.

2. Some nouns form their diminutives by repeating one or more of their letters: Ex.

كُؤَاق - كُؤَاقِصْ - collection: in-gathering.

كُؤَاقِصْ or كُؤَاقِصْصْ - a little collection or in-gathering

كُؤَاق - كُؤَاقِصْ a small-bell. [(of fruits).

كُؤَاق - a jaw-bone. كُؤَاقِصْ - كُؤَاقِصْصْ : كُؤَاقِصْصْ or

كُؤَاقِصْصْ a small jaw-bone.

كُؤَاقِصْ - f. leather-bottle. كُؤَاقِصْصْ - a small leather-bottle; flask.

كُؤَاقِصْ - f. mount. كُؤَاقِصْصْ or كُؤَاقِصْصْصْ - a little mount; [hillock.

كُؤَاقِصْصْ⁽²⁾ bubble. كُؤَاقِصْصْصْ - f. a bubble.

3. Feminine forms of some nouns have a diminutive sense. Ex.

كُؤَاقِصْ - a pit. كُؤَاقِصْصْ f. - a small pit.

كُؤَاقِصْ - board. كُؤَاقِصْصْ f. - a small board.

كُؤَاقِصْ - sea. كُؤَاقِصْصْ f. - lake; bay.

كُؤَاقِصْصْ - twig. كُؤَاقِصْصْصْ f. - a small twig.

4. Some nouns, with Yo'd as the penultimate, have a diminutive sense. Ex.

كُؤَاقِصْصْ - young man. كُؤَاقِصْصْصْ - young woman.

كُؤَاقِصْصْصْ m gazelle; roe (from كُؤَاقِصْصْ deer).

كُؤَاقِصْصْصْ m sucking pig.

5. In Compound nouns (§ 259 ff.) the diminutive termination (كُؤَاقِصْصْ) is added after the second word. Ex.

אִישׁ = man. אִישׁוֹן - a little man.

שֵׁפֶט - judgement; sentence. שֵׁפֶטוֹן -
a trifling judgement.

6. Nouns terminating in אִישׁ - do not admit diminutive terminations. Ex.

אִישׁוֹן - penny; אִישׁוֹן - cummin.

אִישׁוֹן - dry grape. אִישׁוֹן - drachma.

§ 207. **Syntax.** I. The Past Imperfect or the Participle followed by the Perfect of אָשׁוּב denotes something that was wont to take place or something on the point of happening in the past. Ex. אָשׁוּב אֲנִי אֶשְׂבֹּעַ they were willing, they were pleased; they were wont to be pleased. אָשׁוּב אֲנִי אֶשְׂבֹּעַ אֶל-הַמָּוֶת אֲשֶׁר-לְיָהוָה - to the place where they were to be put to death.

II. The participles and adjectives preceded by the Prefect of אָשׁוּב often denote a wish, command or advice (in a sense of emphasis or obligation). For prohibition the negative particle אַל is put before אָשׁוּב. Such usage is more frequent in the second person. †
Ex. אַל תֵּדַע אֲשֶׁר-אָשׁוּב - But know thou. אַל תִּשְׂתַּחֲוֶה אֲשֶׁר-אָשׁוּב אַל
The priests are not to use force (or to quarrel). אָשׁוּב
אֲשֶׁר-אָשׁוּב אֲשֶׁר-אָשׁוּב - They must receive blame. But sometimes such combinations occur without any special significance (as simple Perfect). Ex. אֲשֶׁר-אָשׁוּב אֲשֶׁר-אָשׁוּב אֲשֶׁר-אָשׁוּב
אֲשֶׁר-אָשׁוּב אֲשֶׁר-אָשׁוּב - For thy heart was not (is not) righteous before God.

† Rarely the Imperative of אָשׁוּב is used instead of its Prefect 2nd person. Ex. אֲשֶׁר-אָשׁוּב אֲשֶׁר-אָשׁוּב אֲשֶׁר-אָשׁוּב אֲשֶׁר-אָשׁוּב -
Be ye like men who wait for their master. (Luke. 12. 36).

III. In dependent clauses participles compounded with זֹכֵן (preceding or following) serve as subjunctive to express purpose when preceded by particles בְּ , בְּלֵאמֹתַי , בְּהִלְכֹתַי , ו , בְּלֵאמֹתַי . Ex. $\text{וְלָקַח אֹתוֹ וְלָקַח אֹתוֹ וְלָקַח אֹתוֹ} -$

They were willing to carry it (the ark). But after verbs which suffice to have participles to express purpose (§ 127 I.) particles בְּ , ו , etc., may be omitted. Ex.

$\text{וְלָקַח אֹתוֹ וְלָקַח אֹתוֹ וְלָקַח אֹתוֹ} -$ They began to ask him.

IV. Participles preceded by the Imperfect of זֹכֵן may more or less fill the place of Desiderative or Optative. Such compounds are "employed particularly to express continued or repeated actions, or actions determined by ordinance". Ex. $\text{וְלָקַח אֹתוֹ וְלָקַח אֹתוֹ} -$ let him eat and drink. $\text{וְלָקַח אֹתוֹ וְלָקַח אֹתוֹ} -$ Thou shalt or mayst know; know thou.

V. The Imperfect followed by the Perfect of זֹכֵן is used to indicate: 1) a repeated or continuous action as the Past Imperfect: Ex. $\text{וְלָקַח אֹתוֹ וְלָקַח אֹתוֹ} -$ when-ever he was saying; as he was saying.

2) a Future Perfect as "will have", "would have" etc., (more frequently in hypothetical clauses). Ex. $\text{וְלָקַח אֹתוֹ וְלָקַח אֹתוֹ} -$ How would he not have been handsome; how would he not have pleased?

3) a simple Future or Imperfect. Ex. $\text{וְלָקַח אֹתוֹ וְלָקַח אֹתוֹ} -$ Nor was he alarmed before he fell into sin and was fettered.

VI. In the combination זֹכֵן לֹא (לֹא mute) often there is no force of verb "to be" and it means, only "no" or "not" (sometimes emphatically). Ex.

$\text{וְלָקַח אֹתוֹ וְלָקַח אֹתוֹ} -$ But Jesus did not say that he (John) would not die.

Rarely $\text{לֹא־} \text{לֹא}$ is used to mean “unless”, “if not” “not even”, as, $\text{לֹא־} \text{לֹא} \text{לֹא} \text{לֹא} \text{לֹא}$ - And I know that the king of Egypt will not allow you to go unless by a strong hand (Exod. 3. 19).

VII. With לֹא־ “to have”, “there is” † and with לֹא־ “to have not”, “there is not” לֹא־ (generally following) may be inflected to agree with the noun completing the predication; or it may remain enclitic without being inflected, and left to agree with לֹא־ , which is considered to be a masculine substantive in the singular.

Ex. $\text{לֹא־} \text{לֹא־} \text{לֹא־} \text{לֹא־}$ - He had a daughter.

$\text{לֹא־} \text{לֹא־} \text{לֹא־} \text{לֹא־}$ - She had a maid-servant.

$\text{לֹא־} \text{לֹא־} \text{לֹא־} \text{לֹא־}$ or $\text{לֹא־} \text{לֹא־} \text{לֹא־} \text{לֹא־}$ - He had books.

VIII. In the sense of “to be”, “to exist” לֹא־ , inflected with pronominal suffixes (§ 48), makes compounds with לֹא־ ¹ Ex. $\text{לֹא־} \text{לֹא־}$ - He was. $\text{לֹא־} \text{לֹא־}$ - let him be. etc.

† לֹא־ is rarely found used in the sense of “to be”. Ex. $\text{לֹא־} \text{לֹא־}$ the sin which is in the streets of the towns (Ov. cit. Nold. § 303). [Vide § 49. III].

1. There are also compounds like $\text{לֹא־} \text{לֹא־}$ - Be thou (§190) $\text{לֹא־} \text{לֹא־}$ - He will be; $\text{לֹא־} \text{לֹא־}$ - He will (might) have had; $\text{לֹא־} \text{לֹא־}$ - he was; $\text{לֹא־} \text{לֹא־}$ - he would be; etc. And in translations from Greek even $\text{לֹא־} \text{לֹא־}$ - there was, $\text{לֹא־} \text{לֹא־}$ - there were. etc.

IX. When there are several verbs of the same tense and mood and person, as predicate to one or more subjects in the same sentence, ḥōṣ auxiliary to them all may or may not be repeated. Ex. $\text{ḥōṣ} \text{ ḥōṣ} \text{ ḥōṣ}$
 $\text{ḥōṣ} \text{ ḥōṣ} \text{ ḥōṣ}$ - Your master entered with you and encouraged your minds. $\text{ḥōṣ} \text{ ḥōṣ} \text{ ḥōṣ}$
 $\text{ḥōṣ} \text{ ḥōṣ}$ She was pure and holy in her virginity. 2

Vocabulary.

| | |
|--|--|
| $\text{ḥōṣ} \text{ ḥōṣ}$ m. Gospel. | ḥōṣ to be concealed; to withdraw secretly; to recline at table. |
| $\text{ḥōṣ} \text{ ḥōṣ}$ Gospel of separate books. | ḥōṣ beloved; friend; uncle on father's side. |
| $\text{ḥōṣ} \text{ ḥōṣ}$ to detract, calumniate. | $\text{ḥōṣ} \text{ ḥōṣ}$ m. $\text{ḥōṣ} \text{ ḥōṣ}$ f. deaf (person) deaf-mute. |
| $\text{ḥōṣ} \text{ ḥōṣ}$ f. humanity; people; relations; family; human race. | ḥōṣ sense; mind; reason; opinion. |
| $\text{ḥōṣ} \text{ ḥōṣ}$ Ethpa. to be dispersed. | $\text{ḥōṣ} \text{ ḥōṣ}$ m. charioteer; driver; cherub. |
| $\text{ḥōṣ} \text{ ḥōṣ}$ f. search; request; debate; disputation. | $\text{ḥōṣ} \text{ ḥōṣ}$ spritual weapon |
| $\text{ḥōṣ} \text{ ḥōṣ}$ pr. n. Barsamia. | $\text{ḥōṣ} \text{ ḥōṣ}$ m. reward; remuneration. |
| $\text{ḥōṣ} \text{ ḥōṣ}$ f. fleece; wool. | ḥōṣ m. vinegar. |

2. Also ḥōṣ Past Imperfect may be omitted in dependent clauses when the Principal clause is in the Past (ie. Pf. or Past Impf.) tense. Ex. $\text{ḥōṣ} \text{ ḥōṣ}$ Desirable was the voice of the sinner-woman when she sang to the perfume-seller. (Vide § 75. I).

- ܡܫܝܒܝܢ m. adj. sad; dole-
 ful; sorrowful.
 ܡܫܝܒܝܢ in want of; lacking;
 incomplete.
 ܡܫܝܒܝܢ PA. to cover, veil,
 hide.
 ܡܫܝܒܝܢ m. loin; back.
 ܡܫܝܒܝܢ m. dew.
 ܡܫܝܒܝܢ burden (pain)
 ܡܫܝܒܝܢ f. priesthood.
 pl. ܡܫܝܒܝܢ : ܡܫܝܒܝܢ f. window,
 lattice.
 ܡܫܝܒܝܢ f. shoulder.
 ܡܫܝܒܝܢ pr. n. Licenis.
 ܡܫܝܒܝܢ ܡܫܝܒܝܢ excuse;
 apology; preface.
 ܡܫܝܒܝܢ f. chariot.
 ܡܫܝܒܝܢ m. gall: bitterness.
 ܡܫܝܒܝܢ m. libation; drink;
 offering.
 ܡܫܝܒܝܢ m. fiery; seraph.
 ܡܫܝܒܝܢ m. brass.
 ܡܫܝܒܝܢ m. aim; ensample.
 ܡܫܝܒܝܢ m. end; limit.
 ܡܫܝܒܝܢ on one side; apart.
- (ܡܫܝܒܝܢ) ܡܫܝܒܝܢ to assail; assault;
 to fall suddenly on;
 to attempt.
 ܡܫܝܒܝܢ Et^{hp.}— to be busy;
 to converse with.
 ܡܫܝܒܝܢ } A visiting priest;
 ܡܫܝܒܝܢ } a visitor; the
 ܡܫܝܒܝܢ } bishop's re-
 presentative.
 (ܡܫܝܒܝܢ) ܡܫܝܒܝܢ to fall upon;
 to attack suddenly.
 (ܡܫܝܒܝܢ) : ܡܫܝܒܝܢ hinge;
 the threshold or lower
 stone of a door.
 ܡܫܝܒܝܢ m. ear-ring.
 ܡܫܝܒܝܢ to stand; to rule.
 ܡܫܝܒܝܢ to stone.
 ܡܫܝܒܝܢ m. distance; afar.
 ܡܫܝܒܝܢ ܡܫܝܒܝܢ from afar;
 long ago.
 ܡܫܝܒܝܢ m. a row; clamour;
 tumult.
 ܡܫܝܒܝܢ m. change.
 ܡܫܝܒܝܢ m. seven.
 ܡܫܝܒܝܢ m. apostle; one who
 is sent.

23 (Gal. 6. 9) . . .
 24 . . .
 25 . . .
 26 . . .
 27 . . .
 28 . . .
 29 . . .
 30 . . .
 31 . . .
 32 . . .
 33 . . . (ibid)
 34 . . . (Aphr.)
 35 . . .

ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ
 ܥܠ ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ
 (John I. 1-3.)

Exercise 41 B.

1. My neighbours were standing at a distance. 2. But I as a deaf-man did not hear (P. Impf.) 3. They (m.) were going out to the street and speaking. 4. Thy (m.) mouth was speaking evil and thy tongue (was speaking) deceit. 5. I would destroy him who detracts his friend in private. 6. Let Thy (m.) ears be attentive to the voice of my supplication. 7. You (m.) will be hated by every man for the sake of my name. 8. Take (m. s.) the burden and be thou cursing me. 9. Thus you (s. m.) should do. 10. Be ye (m.) assiduous in fast. 11. They should receive the blame. 12. He moves them (f.) to stand (ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ). 13. What should I have done (fut. pf.) to (o) prevent the sun? 14. Why should he have fled (fut. pf.)? 15. The multitudes again gathered so that they could not find bread to eat. 16. He made them (f.) live that they might be moved. 17. Thou hast entreated that thy (m.) offerings might be accepted. 18. For, by this his will was fulfilled. 19. They (m.) were accustomed to adore (p. Impf.) it (f.). 21. For He ordered about the Jews that they should not circumcise (themselves). 22. But you (m.) will be sent (ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ) out. 23. It (m.) will be made (ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ), set right, and placed at the door. 24. But he had believing parents. 25. And there was no limit to his beauty. 26. But there were no brethren living there. 27. There was no water. 28. He granted that he might have (ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ) life. 29. In order that he may be (ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ) an example for us. 30. And not as (ܩܘܡܝܢܐ ܥܠ ܩܘܡܝܢܐ) the world gives I am

for ܩܘܠܘܢܐ ܩܘܠܘܢܐ ܩܘܠܘܢܐ - And two measures of wheat for one stater. (IV. Kings. 7. 1).

2. In classical Syriac the dual is expressed by adding the numeral adjectives ܩܘܠܘܢܐ m. ܩܘܠܘܢܐ f. to the plural number as:-

ܩܘܠܘܢܐ ܩܘܠܘܢܐ - two men; ܩܘܠܘܢܐ ܩܘܠܘܢܐ - two girls.

3. Sometimes the dual is understood in the expression, as, ܩܘܠܘܢܐ ܩܘܠܘܢܐ ܩܘܠܘܢܐ - Three and a half years. (1+2+½)

4. Sometimes the same word is repeated for a dual sense, as, ܩܘܠܘܢܐ ܩܘܠܘܢܐ ܩܘܠܘܢܐ ܩܘܠܘܢܐ - Golden ear-ring (weighing) two (1+1) sickles.

The Plural Number.

§ 209. 1. No fixed rule comprising all the different groups of nouns— substantives and adjectives— can be given for the formation of the plural number. (1) The rules given below may apply to most of the nouns belonging to the respective groups.

2. The nouns terminating in a consonant (ie. not terminating in ܩܘܢܐ) have no separate forms for singular and plural. They may sometimes be marked with ܩܘܢܐ to denote the plural number. Ex.

| | | | |
|--------|------------|--------|----------|
| ܩܘܠܘܢܐ | f. error. | ܩܘܠܘܢܐ | errors. |
| ܩܘܠܘܢܐ | f. spider. | ܩܘܠܘܢܐ | spiders. |

But the names of the letters of the Alphabet are pluralised by adding the termination ܩܘܢܐ. Ex. ܩܘܠܘܢܐ Nün-

(1) For the plural of Participial nouns see Nos. § 104- § 106: § 183- § 187.

pl. نُونٌ Nüns (2). ثَمَثٌ - Theth; تَثَثٌ - Teths; مَمَمٌ - Mīm; مِمَمٌ - Mims. etc.

3. For the sake of facility in learning, nouns may be divided into three groups in so far as the formation of the plural number is concerned:— A) Strong nouns—ie. nouns not terminating in تِئ or servile تِئ ; B) Nouns terminating in تِئ ; c) Nouns terminating in the feminine or servile تِئ .

§ 210. A. The plural of strong nouns— Substantives and adjectives— is formed by changing the final تِئ into تِئ .

| | | | |
|-----------|----------------|-----|------------------|
| Ex. sing. | كِنْدٌ king. | pl. | كِنْدَةٌ kings. |
| | رَجُلٌ man. | | رَجُلَةٌ men. |
| | جَدٌ good. | | جَدَةٌ good. |
| | كَاذِبٌ false. | | كَاذِبَةٌ false. |

But there are many nouns which form their plural irregularly. They are:—

1) most of the feminine nouns not terminating in تِئ ; 2) many nouns of Common gender; 3) a large number of masculine nouns which have a second plural formed by the addition of Nün or Tāw. According to variations in the formation of the plural number all such nouns may be grouped into the following classes:—

i. Nouns having their plural terminating in تِئ or تِئ .
 Ex. قَلْبٌ m. heart. pl. قُلُوبٌ : قَلْبَةٌ . نَارٌ f. fire. pl. نَوَارٌ : نَارَةٌ . دُجْدُجٌ m. dawn; ذِرَاعٌ m. limb. زَيْتُونٌ m. plum. etc.

(2) Such plural forms give a trace of the once-singular form terminating in تِئ as قَلْبٌ or قَلْبٌ - قَلْبَةٌ etc., as in Greek Alpha, Beta, etc.

ii. Nouns having their plural terminating in ت or تة - Ex. باني m. bath-room; pl. بانيات : بانيات .
 بوت f. leather-bottle. بوت cat. etc.

iii. Nouns having their plural terminating in ة only. Ex. استاد m. a) a stadium, ie; $\frac{1}{8}$ of a Roman mile. b) a parasang- pl. استادات (1) stadia. نهر m. river- pl. انهار ; سيد Lord, master- pl. سيدات Lords, masters; جمل c. anchoring rope; camel. pl. اجملات : (اجملات) ; واش - a big (brazen) vessel for washing. pl. واشات .

iv. Nouns having their plural terminating in ت and ة .

اذن f. ear. pl. اذان : اذان .

يد f. hand. pl. ايدي : ايدي ; يدت : يدت .

منازل c. abode. convent; monastery, pl. منازل : منازل .

ذرية m. generation. pl. ذريات : ذريات .

جانب f. side; breast.

بصل m. beet; beet-root.

ميدان f. field (open).

عين f. eye.

يوم m. day.

قرن f. horn.

جناح f. wing.

رجل f. leg.

كتف f. shoulder.

سن f. tooth.

مصدر f. source; fountain.

Note. The second plural forms ending in ة of the

(1) استاد m. & f. stadium, gymnasium; field of battle; a race-course. pl. استادات .

words denoting human or animal organs are generally made use of with inanimate objects and with numbers above ten.

v. Nouns having their plural terminating in āyā only:—

| | |
|---|--------------------------|
| āyā f. way. pl. āyāyā | āyā f. belly. |
| āyā f. idol. | āyā f. coffin. |
| āyā f. earth, land. | āyā f. soul. |
| āyā f. bottom. | āyā i. cot. |
| āyā f. tail. | āyā f. bow; (1) |
| āyā f. liver. | |

vi. Nouns having their plural terminating in āyā and āyā .

| | |
|--|---|
| āyā m. perfume. pl. āyāyā : āyāyā | |
| āyā f. wing. | āyā m. wine. |
| āyā n colour. | āyā m. oil. |
| āyā m. kind; race. | āyā (āyā) m. odour. |
| āyā m. sight; vision. | āyā prince; potentate. |

vii. Biliteral nouns (with non-vocalised initial), which form their plural by a change of the final āyā into āyā *aiya*:-

| | |
|--|--|
| āyā m. mode; manner. pl. āyāyā . | |
| āyā m. udder; paps; breasts. pl. āyāyā . | |

(1) Besides the usual pl. form in āyā some ascribe a secondary pl. form ending in āyā to the following nouns as, āyā m. Threshing floor; āyā : āyāyā . āyā f. leg. āyā : āyāyā . āyā odd number. āyā : āyāyā

viii. There are a few detached nouns with peculiar plural endings.

- a) $\text{?}\dot{\text{a}}\text{?}$ m. name. pl. $\text{?}\ddot{\text{a}}\text{?} : \text{?}\acute{\text{a}}\text{?}$.
 $\text{?}\dot{\text{a}}\text{?}$ m. Father-in-law. pl. $\text{?}\ddot{\text{a}}\text{?}$ fathers-in-law.
- b) $\text{?}\dot{\text{a}}\text{?}$ - Son. pl. $\text{?}\ddot{\text{a}}\text{?}$.
 $\text{?}\dot{\text{a}}\text{?}$ m. ass. pl. $\text{?}\ddot{\text{a}}\text{?} : \text{?}\acute{\text{a}}\text{?}$.
- c) $\text{?}\dot{\text{a}}\text{?}$ m. fruit. pl. $\text{?}\ddot{\text{a}}\text{?}$ (rare) : $\text{?}\acute{\text{a}}\text{?}$.
 $\text{?}\dot{\text{a}}\text{?}$ m. medicine. pl. $\text{?}\ddot{\text{a}}\text{?}$.
- d) $\text{?}\dot{\text{a}}\text{?}$ m. Sea. pl. $\text{?}\ddot{\text{a}}\text{?}$.
 $\text{?}\dot{\text{a}}\text{?}$ m. people. pl. $\text{?}\ddot{\text{a}}\text{?}$ - gentiles; peoples.
- e) $\text{?}\dot{\text{a}}\text{?}$ m. vegetable. pl. $\text{?}\ddot{\text{a}}\text{?}$.
 $\text{?}\dot{\text{a}}\text{?}$ m. seed. pl. $\text{?}\ddot{\text{a}}\text{?}$.
- f) $\text{?}\dot{\text{a}}\text{?}$ f. tunic. pl. $\text{?}\ddot{\text{a}}\text{?}$.
 $\text{?}\dot{\text{a}}\text{?}$ m. spear. pl. $\text{?}\ddot{\text{a}}\text{?}$.
- g) $\text{?}\dot{\text{a}}\text{?}$ m. house. pl. $\text{?}\ddot{\text{a}}\text{?}$.

B. Nouns terminating in Ya.

§ 211. Nouns terminating in $\text{?}\dot{\text{a}}$ *Yā* may be grouped into three classes with respect to the formation of the plural number:—

I. Nouns of the forms of Participial nouns:— a) $\text{?}\dot{\text{a}}\text{?}$ (§ 104 A. 2); b) $\text{?}\dot{\text{a}}\text{?}$ (§ 106 B. 1); c) $\text{?}\dot{\text{a}}\text{?}$, $\text{?}\dot{\text{a}}\text{?}$, $\text{?}\dot{\text{a}}\text{?}$ (§ 184) form their plural by taking Pthaha (÷) on the penultimate:—

a) ܐܘܘܪܐܝܢܐ m. fool. pl. ܐܘܘܪܐܝܢܐ (1)

But some nouns of this form have a second plural ending in ܐܘܘܪܐܝܢܐ Ex.

ܐܘܘܪܐܝܢܐ Lord - pl. ܐܘܘܪܐܝܢܐ : ܐܘܘܪܐܝܢܐ

ܐܘܘܪܐܝܢܐ Shepherd- pl. ܐܘܘܪܐܝܢܐ : ܐܘܘܪܐܝܢܐ

ܐܘܘܪܐܝܢܐ Physician - pl. ܐܘܘܪܐܝܢܐ (only)

ܐܘܘܪܐܝܢܐ cup-bearer. pl. ܐܘܘܪܐܝܢܐ : ܐܘܘܪܐܝܢܐ : ܐܘܘܪܐܝܢܐ

b) ܐܘܘܪܐܝܢܐ m. talent- pl. ܐܘܘܪܐܝܢܐ ܐܘܘܪܐܝܢܐ bowels- pl. ܐܘܘܪܐܝܢܐ

ܐܘܘܪܐܝܢܐ m. kid- pl. ܐܘܘܪܐܝܢܐ ܐܘܘܪܐܝܢܐ roe; ram. pl. ܐܘܘܪܐܝܢܐ

Exception:— ܐܘܘܪܐܝܢܐ m. a packing needle. pl. ܐܘܘܪܐܝܢܐ

ܐܘܘܪܐܝܢܐ m. snow. pl. ܐܘܘܪܐܝܢܐ

ܐܘܘܪܐܝܢܐ m. fragment (of bread). pl. ܐܘܘܪܐܝܢܐ

ܐܘܘܪܐܝܢܐ m. reed. pl. ܐܘܘܪܐܝܢܐ : ܐܘܘܪܐܝܢܐ : ܐܘܘܪܐܝܢܐ

ܐܘܘܪܐܝܢܐ m. breast. pl. ܐܘܘܪܐܝܢܐ : ܐܘܘܪܐܝܢܐ

ܐܘܘܪܐܝܢܐ m. lion. pl. ܐܘܘܪܐܝܢܐ

ܐܘܘܪܐܝܢܐ (ܐܘܘܪܐܝܢܐ) f. a pile; heap (of grain) pl. ܐܘܘܪܐܝܢܐ

ܐܘܘܪܐܝܢܐ m. child. pl. ܐܘܘܪܐܝܢܐ (2)

(1) The common plural ending in old Syriac was ܐܘܘܪܐܝܢܐ. At present it may be traced in ܐܘܘܪܐܝܢܐ - hands, ܐܘܘܪܐܝܢܐ - thousands etc. In Lebanon regions ܐܘܘܪܐܝܢܐ - heads, ܐܘܘܪܐܝܢܐ - stones, ܐܘܘܪܐܝܢܐ earthen-vessels etc., are still in vogue as plurals of ܐܘܘܪܐܝܢܐ, ܐܘܘܪܐܝܢܐ, ܐܘܘܪܐܝܢܐ respectively.

(2) abstract noun ܐܘܘܪܐܝܢܐ - group of children.

ḡ-ḡḡ f. a mill; mill-stone. pl. ḡḡḡḡ

c) Of this type almost all are participial nouns:—

ḡ-ḡḡ m. reprobate. pl. ḡḡḡḡ

ḡ-ḡḡ m. journey; march. pl. ḡ-ḡḡḡ

But the few substantives belonging to this group form their plural irregularly:—

ḡ-ḡḡ m. spectacle; theatre. pl. ḡ-ḡḡḡ

ḡ-ḡḡ f. cucumber-garden. pl. ḡḡḡḡḡḡ

ḡ-ḡḡ m. fan; winnowing-fan. pl. ḡḡḡḡḡḡ

ḡ-ḡḡ f. fork. pl. ḡḡḡḡḡḡ

ḡ-ḡḡ m. dwelling. pl. ḡ-ḡḡḡḡ

ḡ-ḡḡ retiring-place, room; a couch or bed.

pl. ḡḡḡḡḡḡ.

II. Nouns terminating in ḡ-ḡ having a) a vowel on the penultimate, b) Zlama (ḡ) on the first letter (if the word be trilateral without vowel on the penultimate), c) 'Amaqa (ḡ) after the antipenultimate (if the word be quadrilateral or multilateral without vowel on the penultimate) form their plural by changing the final ḡ-ḡ into ḡ-ḡ. ex.

a) ḡ-ḡḡḡ m. liberation. pl. ḡ-ḡḡḡḡ

ḡ-ḡḡḡ m. reader. pl. ḡ-ḡḡḡḡḡ

Exception: ḡ-ḡḡḡ f. hearth; oven. pl. ḡḡḡḡḡḡḡ

b) ḡ-ḡḡḡ m. weeping. pl. ḡ-ḡḡḡḡḡ

ḡ-ḡḡḡ m. mourning. pl. ḡ-ḡḡḡḡḡ

Exception: مَسْأَلَةٌ m. snake; serpent. pl. مَسَائِلٌ

بَيْتَةٌ f. ewe. pl. بَيْتَاتٌ

لَيْلَةٌ m. night. pl. لَيْلَاتٌ : لَيْلِيَّاتٌ

c) عِلْمَةٌ m. violence; calumny. pl. عِلْمَاتٌ

عِبْرَةٌ m. accusation. pl. عِبْرَاتٌ

III. Nouns terminating in ـة preceded by one or two non-vocalised letters and having و or و after the first letter generally leave off ـة and take the termination ـات in the plural. Ex.

مَسْأَلَةٌ m. stall; crib; manger. pl. مَسَائِلٌ

مَسْأَلَةٌ f. rush-mat. pl. مَسَائِلٌ : مَسَائِلٌ : مَسَائِلٌ

مَسْأَلَةٌ m. horse. pl. مَسَائِلٌ : مَسَائِلٌ

مَسْأَلَةٌ f. (مَسْأَلَةٌ soft) she-buffalo. pl. مَسَائِلٌ

مَسْأَلَةٌ m. (مَسْأَلَةٌ hard) canal, pan, dish. pl. مَسَائِلٌ

مَسْأَلَةٌ m. seat; throne. pl. مَسَائِلٌ

مَسْأَلَةٌ m. a crane. pl. مَسَائِلٌ

مَسْأَلَةٌ m. a donkey. pl. مَسَائِلٌ. ⁽¹⁾

Exception: مَسْأَلَةٌ male cub. f. مَسْأَلَةٌ

مَسْأَلَةٌ n. gloom. pl. مَسَائِلٌ

مَسْأَلَةٌ m. a measure (of corn). pl. مَسَائِلٌ : مَسَائِلٌ

(1) مَسْأَلَةٌ m. pillow. pl. مَسَائِلٌ : مَسَائِلٌ and مَسَائِلٌ ; مَسَائِلٌ (found only in pl.) is also used as pl. of مَسْأَلَةٌ

C. Feminine Nouns— Substantives and Adjectives— terminating in ة .

§ 212. Feminine nouns terminating in ة may be divided into two groups:—

I. Feminine Nouns— substantives and adjectives— derived from the corresponding masculine forms by the addition of the feminine termination ة .

II. Feminine substantives terminating in ة .

I. § 213. The plural of feminine singular nouns (substantives and adjectives) derived from the corresponding masculine forms suffixing the servile ة (§ 200) (except those terminating in ة) is formed by the addition of ة to the stem of the masculine singular. Ex.

| | | | |
|------------|---------------------|-----|--------------------------------|
| ة | f. mare. | pl. | ة (ة m. s.) |
| ة | f. cow. | pl. | ة (ة m. s.) |
| ة | f. honest; good. | pl. | ة (ة m. s.) |
| ة | f. hungry. | pl. | ة (ة m. s.) |
| ة | f. elected; chosen. | pl. | ة (ة m. s.) |

Note. 1. Participial nouns and adjectives terminating in ة form their plural by changing ة into ة . (Vide § 183 & § 226 B). Ex.

| | | | |
|------------|---------------|-----|------------------|
| ة | f. merciful. | pl. | ة |
| ة | f. spiritual. | pl. | ة . &c. |

2. In the formation of the plural a) several of the Nouns Agent and adjectives of the form ة (not formed from Lamad

weak verbs), *b*) some adjectives of the form ?á?á?á and *c*) the feminine diminutives ending in ?á?á assume ?á (أ) before the final ?á . Ex.

- a) ?á?á?á concubine. pl. ?á?á?á (1)
 ?á?á?á transgressing; passing. pl. ?á?á?á
 ?á?á?á f. greedy; glutton. pl. ?á?á?á
- b) ?á?á?á f. artist; crafts-woman. pl. ?á?á?á
- c) ?á?á?á f. lambling. pl. ?á?á?á
 ?á?á?á f. small court-yard. pl. ?á?á?á

II. § 214. The feminine substantives terminating in the servile ?á – may be classified as:– A. Those in which the penultimate is vocalised; B. Those in which the penultimate is non-vocalised and the antipenultimate vocalised; C. Those in which the penultimate and the antipenultimate are non-vocalised.

A. Penultimate Vocalised.

i. Nouns, which have Zqāpa (أ) on the penultimate.

1) Nouns of action of the form ?á?á?á (§ 107 ×) derived from Lamad weak P^eAL verbs change the final Z^eqāpa (أ on Taw) into Z^elāma long (أ) for the plural number. Ex.

?á?á?á f. cry. pl. ?á?á?á . ?á?á?á f. search; inquisition; query. pl. ?á?á?á .

(1) Absolute and construct states of such Nouns Agent and adjectives almost never appear. Plural forms without the augment of ?á – like ?á?á?á are of less frequent occurrence. (Nold. No. 113.)

Exception: 𐎎𐎗 f. bath; washing. pl. 𐎎𐎗𐎎.

But if the Noun of Action has a sense different from that designated by the verb, or if the noun be concrete other than verbal, a Wa'w with Z^eqa'pa (𐎎) intervenes before the final 𐎎 in the plural. Ex.

𐎎𐎗𐎎 f. portion. pl. 𐎎𐎗𐎎𐎎 (rt. 𐎎𐎗 to count).

𐎎𐎗𐎎 f. thumb. pl. 𐎎𐎗𐎎𐎎.

𐎎𐎗𐎎 c. companion. pl. 𐎎𐎗𐎎𐎎.

𐎎𐎗𐎎 f. arm pit. pl. 𐎎𐎗𐎎𐎎.

Exception: 𐎎𐎗𐎎 mother-in-law. pl. 𐎎𐎗𐎎 mothers-in-law.

2) Biliteral nouns having Z^eqa'pa (𐎎) both on the first and the second letters change the final 𐎎 into 𐎎 in the plural. Ex.

𐎎𐎗 c. the self; being; existence. pl. 𐎎𐎗𐎎.

𐎎𐎗 f. that which grows of itself; weed. pl. 𐎎𐎗𐎎.

Exception: 𐎎𐎗 - sister. pl. 𐎎𐎗𐎎.

𐎎𐎗 - sign. pl. 𐎎𐎗𐎎.

𐎎𐎗 - native-land. pl. 𐎎𐎗 : 𐎎𐎗𐎎.

𐎎𐎗 - fever. pl. 𐎎𐎗𐎎.

ii. Nouns having 𐎎 or 𐎎 after the penultimate or nouns terminating in 𐎎𐎗 or 𐎎𐎗.

1) In the formation of the plural the vocalic letter preceding 𐎎 takes Zqā'pa (𐎎) (ie. 𐎎 becomes 𐎎 and 𐎎 𐎎), and if the word be a trilateral (1) substantive beginning with a non-vocalised letter that first non-vocalised letter assumes Z^elama short (𐎎) also. Ex.

(1) See f. n. 1. p. 72.

وَجْهٌ - victory. pl. وُجُوهُ .

وَيْبٌ f. country; quarters. pl. وَيَبَاتٍ .

لَجْبٌ f. collection. pl. لَجَبَاتٍ .

تَخْبٌ f. creation. pl. تَخَبَاتٍ .

عِجَابٌ - affair; matter. pl. عِجَابَاتٍ .

دُمٌّ - likeness; image. pl. دُمَمَاتٍ .

Exception: فَرْعٌ branch - pl. فُرُوعٌ .

مِيزَانٌ measuring-chord. pl. مِيزَانَاتٍ .

مَدِينٌ village; field. pl. مَدَائِنٌ ; مَدَائِمٌ ; مَدَائِمٌ .

وَدِيٌّ fur-coat; skin-coat. pl. وُدِيَّاتٍ .

لَحْدٌ - cub of a lion. pl. لَحْدَاتٌ ; لَحْدَاتٌ .

2) If the noun be quadriliteral ⁽¹⁾ or derivative the vocalic Yôd or Wāw (ي or و) simply assumes Z^eqapa (ذ) leaving away the vowel proper (ي or و) Ex.

نِعْمَةٌ - grace. pl. نِعْمَاتٌ .

مَدْحٌ - praise. pl. مَدْحَاتٌ .

تَطْهِيرٌ - purification. pl. تَطْهِيرَاتٌ etc.

Exception: مَهَابَةٌ virtue. pl. مَهَابَاتٌ .

مَهَابَةٌ : مَهَابَةٌ : مَهَابَةٌ f. cucumber; gourd. pl.

مَهَابَاتٌ : مَهَابَاتٌ : مَهَابَاتٌ .

3) If the final ي is preceded by Yod; that Yo'd takes H^evasa (ي) in the plural. Ex.

(1) The number of letters is reckoned here together with the final ا servile.

اجته - election. pl. اجته

اتيه - equality; worthiness. pl. اتيه etc.

So also, اسوة or اسوة - pleasure; sweetness.

pl. اسوة or اسوة.

Exception: اجته - prophecy. pl. اجته.

اجته - cradle. pl. اجته.

اجته - healing; sanity. pl. اجته.

اجته - splendour. pl. اجته.

اجته - childhood; pl. اجته.

youth; Job of a servant; lads (collect).

4) In nouns terminating in اس (W. S. converted into اس):—

Trilateral ⁽¹⁾ nouns beginning with a non-vocalised letter assume Z^cqapa (س) (W. S. Pthah_a) on the second letter besides changing اس into اس. Ek.

اس - thigh-bone. pl. اس

(W. S. (اس pl. اس))

اس - washing; ablution. pl. اس

(W. S. (اس pl. اس))

اس - Prayer. pl. اس

(W. S. (اس pl. اس))

Exception: اس - blow. pl. اس.

(1) Including the final ا servile.

likewise قَبْرٌ aqueduct; gutter. pl. قَبْرَاتٌ or قَبْرَاتٌ (1)

B. The Penultimate non-vocalised and the antipenultimate vocalised.

§ 215. Feminine nouns (ending in the servile ة) whose penultimate is non-vocalised and the antipenultimate vocalised take Z^eqapa (ة) on the penultimate as shown below:—

i. H^evaṣa (ا) after the antipenultimate:—

a) The trilateral ا nouns take Z^eqāpa on the penultimate without any other modification. Ex.

شَجَرَةٌ – small tree. pl. شَجَرَاتٌ .

قَبْرَةٌ – palace. pl. قَبْرَاتٌ .

Exception: سَبْرَةٌ – mat; chest; gem of ring. pl. سَبْرَاتٌ .

ذَبْرَةٌ – a pot or cauldron (of brass). pl. ذَبْرَاتٌ .

b) But in nouns, which are quadrilateral, ا derivative or concave trilateral ا a Yo'd with Z^eqapa is inserted before the final ة . Ex.

مَطَرٌ – heavy rain. pl. مَطَرَاتٌ .

ثَوْبٌ – dress; tunic. pl. ثَوْبَاتٌ .

زَبْرَةٌ – cruet. pl. زَبْرَاتٌ .

كَبْرَةٌ – sack; bag. pl. كَبْرَاتٌ .

(for pl. of the nouns of the forms قَبْرَةٌ : قَبْرَاتٌ see § 106. B. 3).

ii. R^evaḥa (و) (W. S. و) after the antipenultimate:—

a) In trilateral ا nouns the first letter takes Z^eqapa (W. S. Pt^haha) besides the augment of Z^eqapa on the penultimate and و or و becomes consonant. Ex.

(1) Pronounced and also written قَبْرَاتٌ .

ا Including the final ة servile.

‏ܠܚܘܢܝܢ‏ - bunch. pl. ‏ܠܚܘܢܝܢܐ‏

‏ܠܚܘܢܝܢܐ‏ - cow. pl. ‏ܠܚܘܢܝܢܐܐ‏ (cfr. § 213. I)

Exception: ‏ܠܚܘܢܝܢܐܐ‏ - circle. pl. ‏ܠܚܘܢܝܢܐܐܐܐ‏.

‏ܠܚܘܢܝܢܐܐܐ‏ urn. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐܐ‏.

b) In quadrilateral or derivative nouns the vowel *o* or *ö* after the penultimate is altogether dropped when the penultimate assumes Z^cqapa for the formation of the plural. (Vide v b. below). Ex.

‏ܠܚܘܢܝܢܐܐܐ‏ - Glory; praise. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐ‏.

‏ܠܚܘܢܝܢܐܐܐܐ‏ - wonder. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐܐ‏.

‏ܠܚܘܢܝܢܐܐܐܐ‏ - trade. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐܐ‏.

Exception: (1) ‏ܠܚܘܢܝܢܐܐܐܐܐ‏ - mushroom. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐܐܐܐ‏.

‏ܠܚܘܢܝܢܐܐܐܐܐ‏ - bee. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐܐܐܐ‏.

‏ܠܚܘܢܝܢܐܐܐܐܐ‏ - small. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐܐܐܐܐ‏.

iii. The vowel *ü* - *ö* after the antipenultimate.

1) a) Trilateral (2) nouns and b) quadrilateral nouns without vowel on the first letter mostly assume Z^cqapa (*ü*) on the penultimate. (see v b. below). Ex.

(a) ‏ܠܚܘܢܝܢܐܐܐ‏ - net. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐ‏.

‏ܠܚܘܢܝܢܐܐܐܐ‏ - small pit. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐܐܐ‏.

‏ܠܚܘܢܝܢܐܐܐܐܐ‏ - mid-wife. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐܐܐܐ‏.

‏ܠܚܘܢܝܢܐܐܐܐܐ‏ - picture, image. pl. ‏ܠܚܘܢܝܢܐܐܐܐܐܐܐܐܐ‏.

(1) The plurals of these nouns are regular in W. S. according to iii 2 below as, ‏ܠܚܘܢܝܢܐܐܐܐܐܐܐ‏ - pl. ‏ܠܚܘܢܝܢܐܐܐܐܐܐܐܐܐܐܐ‏ - mushroom.

(2) Including the *ܐ* servile.

Exceptions: יָבֵּל plank; board. pl. יָבֵּלִים : יָבֵּלִים
 יָבֵּל - place. pl. יָבֵּלִים . יָבֵּל c. sweat. pl. יָבֵּלִים
 יָבֵּל - hood. pl. יָבֵּלִים . יָבֵּל - drop. pl. יָבֵּלִים .
 יָבֵּל - nation. pl. יָבֵּלִים (יָבֵּלִים) . יָבֵּל - pitcher.
 pl. יָבֵּלִים .

(b) יָבֵּלִים - Friday. pl. יָבֵּלִים .
 יָבֵּלִים - burial. pl. יָבֵּלִים .
 יָבֵּלִים - concubine. pl. יָבֵּלִים .

Exception: 1) יָבֵּלִים - pitcher. pl. יָבֵּלִים .

יָבֵּלִים - palm of the hand. pl. יָבֵּלִים .

יָבֵּלִים יָבֵּלִים - sorrel. pl. יָבֵּלִים .

יָבֵּלִים mid-wife. pl. יָבֵּלִים (also יָבֵּלִים : יָבֵּלִים)

יָבֵּלִים - purse. pl. יָבֵּלִים or יָבֵּלִים (generally
 in pl.)

2) יָבֵּלִים - whip. pl. יָבֵּלִים .

יָבֵּלִים - theft. pl. יָבֵּלִים .

3) יָבֵּלִים vertebra; precious stone. pl. יָבֵּלִים or יָבֵּלִים

יָבֵּלִים measure; stature. pl. יָבֵּלִים or יָבֵּלִים

יָבֵּלִים - molar tooth; canine tooth. pl. יָבֵּלִים or יָבֵּלִים

2) If the noun be derivative or quadriliteral (with a vowel on the first letter) mostly a Yo'd (א) with Z'qapa intervenes before the servile יָבֵּלִים. (Vide v. b. below). Ex.

יָבֵּלִים - twig (small). pl. יָבֵּלִים .

יָבֵּלִים - insane; foolish; unskilled. pl. יָבֵּלִים .

- ʔáḥḥə - hiding place. pl. ʔáḥḥə.
 ʔáḥḥə - sewing-machine. pl. ʔáḥḥə.
 ʔáḥḥə - a weight; pound. pl. ʔáḥḥə.
 ʔáḥḥə - threshold. pl. ʔáḥḥə or ʔáḥḥə.
 ʔáḥḥə - stable. pl. ʔáḥḥə.
 ʔáḥḥə - hen. pl. ʔáḥḥə or ʔáḥḥə.
 ʔáḥḥə - spark. pl. ʔáḥḥə.

Exception: ʔáḥḥə f. cat (wild). pl. ʔáḥḥə (m. ʔáḥḥə. Vide § 213).

iv. Z^eqapa (á) on the antipenultimate:— When the antipenultimate is vocalised Z^eqapa the penultimate also takes Z^eqapa. Ex.

- ʔáḥḥə - sinner. pl. ʔáḥḥə (m. ʔáḥḥə Vide § 213)
 ʔáḥḥə - stand (of lamp). pl. ʔáḥḥə.

- Exception:* ʔáḥḥə - small field. pl. ʔáḥḥə. (1)
 ʔáḥḥə - a bundle. pl. ʔáḥḥə. (1)
 ʔáḥḥə - thorn. pl. ʔáḥḥə.
 ʔáḥḥə - court-yard. pl. ʔáḥḥə : ʔáḥḥə.
 ʔáḥḥə - loin. pl. ʔáḥḥə : ʔáḥḥə.
 ʔáḥḥə - wheat. pl. ʔáḥḥə.
 ʔáḥḥə - bramble. pl. ʔáḥḥə. (1)

(1) So too á is inserted before ʔá in the plural of many substantives, which have, in the singular, before the feminine ending, a non vocalised consonant preceded by a long vowel or a doubled consonant. Ex.

- ʔáḥḥə - hook. pl. ʔáḥḥə. ʔáḥḥə - bee. pl. ʔáḥḥə. &c. &c.

فُذْأ - bran; husk. pl. فُذْأ.

مَلَأْأ - bark; scale. pl. مَلَأْأ.

سَاعْأ - hour. pl. سَاعْأ. &c. &c.

v. Pthaha (÷) or Z^elama (⌘) on the antipenultimate:— When the antipenultimate is vocalised ÷ or ⌘ the penultimate takes Z^eqapa in the plural. Ex.

a) *Triliterals*:— ذُذْأ - quarrel; dispute. pl. ذُذْأ.

بُذْأ - fever. pl. بُذْأ.

خُذْأ - breath; breeze. pl. خُذْأ.

ذُذْأ - onion. pl. ذُذْأ.

Note.— Many of the triliteral nouns of this group form their plural in different ways:—

1) Some nouns only change the final ذْأ into ذْأ for the plural. Ex.

ذُذْأ - fury; hatred. pl. ذُذْأ. ذُذْأ - booty. pl. ذُذْأ.

ذُذْأ - touching; handling. ذُذْأ - anger; wrath.

ذُذْأ - trouble. ذُذْأ - abhorrence. ذُذْأ - cold. etc.

2) Some nouns replace the final ذْأ by ذْأ for the plural. Ex.

ذُذْأ - wall. pl. ذُذْأ. ذُذْأ - flagon. pl. ذُذْأ.

ذُذْأ - wool. ذُذْأ - word. ذُذْأ - hair.

ذُذْأ - garden (ذُذْأ). ذُذْأ - dish.

ذُذْأ - flower. ذُذْأ - plough-share.

ذُذْأ - straw. ذُذْأ (ذُذْأ) - a span. pl. ذُذْأ - ذُذْأ.

ذُذْأ or ذُذْأ - pitch; bristle. ذُذْأ : ذُذْأ - lot; allotted portion.

ذُذْأ - sheath. ذُذْأ (ذُذْأ) - foundation.

ܘܝܬܐ - temple. ܘܫܘܒܐ - week. Sabbath; (ܘܫܘܒܐ).

ܘܫܘܒܐ - wheat. ܘܫܘܒܐ - bondage.

ܘܫܘܒܐ - window- (ܘܫܘܒܐ) ܘܫܘܒܐ - fig tree. pl. ܘܫܘܒܐ.

ܘܫܘܒܐ - palm of the hand. (§ 220 Note 1). &c. &c.

3) Some nouns either change ܘܫܘܒܐ into ܘܫܘܒܐ or take Z^eqapa on the penultimate for the plural. Ex

ܘܫܘܒܐ - straw. pl. ܘܫܘܒܐ or ܘܫܘܒܐ

ܘܫܘܒܐ - pit. ܘܫܘܒܐ - palm of the hand or sole of the foot.

4) Some nouns repeat the penultimate which takes Z^eqapa for the plural:- Ex.

ܘܫܘܒܐ - bride. pl. ܘܫܘܒܐ. ܘܫܘܒܐ - lake. pl. ܘܫܘܒܐ.

ܘܫܘܒܐ - reason; cause. pl. ܘܫܘܒܐ.

ܘܫܘܒܐ - aunt (paternal). pl. ܘܫܘܒܐ : ܘܫܘܒܐ

Exception:— ܘܫܘܒܐ - mantle; canopy; bed-curtain; mosquito-net. pl. ܘܫܘܒܐ.

ܘܫܘܒܐ - drop. pl. ܘܫܘܒܐ & ܘܫܘܒܐ.

ܘܫܘܒܐ - desire. pl. ܘܫܘܒܐ.

ܘܫܘܒܐ - daughter. pl. ܘܫܘܒܐ.

ܘܫܘܒܐ - year. pl. ܘܫܘܒܐ.

ܘܫܘܒܐ - lip; margin; shore. pl. ܘܫܘܒܐ.

b) Nouns, which have more than three letters.

1) Quadriliteral nouns having a vowel on the initial, and multiliteral ones (even if the vowel on the antipenultimate be ܘ or ܐ in either group, cfr. ii b. above) take Z^eqāpa on the penultimate and drop the vowel preceding it in the formation of the plural. Ex.

𐎠𐎡𐎢𐎣 - generation; geneology; tribe. pl. 𐎠𐎡𐎢𐎣 (1)

𐎠𐎡𐎢𐎣 - thought. pl. 𐎠𐎡𐎢𐎣.

𐎠𐎡𐎢𐎣 - office; service. pl. 𐎠𐎡𐎢𐎣.

Exception: - 𐎠𐎡𐎢𐎣 - patch; rags. pl. 𐎠𐎡𐎢𐎣.

𐎠𐎡𐎢𐎣 or 𐎠𐎡𐎢𐎣 - rags; patch; saddle. pl. 𐎠𐎡𐎢𐎣.

𐎠𐎡𐎢𐎣 or 𐎠𐎡𐎢𐎣 - unripe grape. pl. 𐎠𐎡𐎢𐎣. (§ 220 note 1)

𐎠𐎡𐎢𐎣 - throat. pl. 𐎠𐎡𐎢𐎣 (used generally in pl.)

𐎠𐎡𐎢𐎣 - dew. pl. 𐎠𐎡𐎢𐎣.

𐎠𐎡𐎢𐎣 - head; skull. pl. 𐎠𐎡𐎢𐎣 & 𐎠𐎡𐎢𐎣.

𐎠𐎡𐎢𐎣 (𐎠𐎡𐎢𐎣) - worm; tape-worm.

pl. 𐎠𐎡𐎢𐎣 : 𐎠𐎡𐎢𐎣 : 𐎠𐎡𐎢𐎣.

𐎠𐎡𐎢𐎣 - lily. pl. 𐎠𐎡𐎢𐎣

2) Quadriliteral nouns beginning with Yo'd vocalised H^evaṣa (𐎠) change that H^evaṣa into Pt^hah^a (𐎡) in the plural besides the changes mentioned above. Ex.

𐎠𐎡𐎢𐎣 - widow (of the dead brother) pl. 𐎠𐎡𐎢𐎣

𐎠𐎡𐎢𐎣 - knowledge. pl. 𐎠𐎡𐎢𐎣.

𐎠𐎡𐎢𐎣 - loan. pl. 𐎠𐎡𐎢𐎣.

3. Quadriliteral nouns beginning with a non-vocalised letter transfer the vowel (𐎡 or 𐎢) on the second letter to the non-vocalised initial when the penultimate receives Z^eqapa for the plural. Ex.

𐎠𐎡𐎢𐎣 - fruit; income. pl. 𐎠𐎡𐎢𐎣.

𐎠𐎡𐎢𐎣 - brook. pl. 𐎠𐎡𐎢𐎣.

(1) Beth is soft in the plural and in the relative adjective 𐎠𐎡𐎢𐎣 - geneological; tribal. (cfr. § 18. 7).

مَسْجُورٌ (مَسْجُورٌ) - walking; going. pl. مَسْجُورٌ (§ 19.3)

مَسْجُورٌ - Gospel. pl. مَسْجُورٌ.

مَسْجُورٌ - calf (f). pl. مَسْجُورٌ.

Exception:- a) مَسْجُورٌ - breath. pl. مَسْجُورٌ.

مَسْجُورٌ - vengeance. pl. مَسْجُورٌ.

مَسْجُورٌ - sigh. pl. مَسْجُورٌ.

مَسْجُورٌ - a graven work; casting metal. pl. مَسْجُورٌ.

b) (1) مَسْجُورٌ - vine. pl. مَسْجُورٌ.

مَسْجُورٌ (1) - cheese. pl. مَسْجُورٌ.

(1) مَسْجُورٌ - brick. pl. مَسْجُورٌ.

(1) مَسْجُورٌ - clay. pl. مَسْجُورٌ.

مَسْجُورٌ - grain. pl. مَسْجُورٌ.

مَسْجُورٌ - temple of idol. pl. مَسْجُورٌ.

مَسْجُورٌ - time. pl. مَسْجُورٌ or مَسْجُورٌ.

Note. In the substantives of this form, if the first non-vocalised letter be the preformative م, the final م (servile), without any other change, is replaced by م for the plural. Ex

مَسْجُورٌ - volume; roll; scroll; schedule. pl. مَسْجُورٌ. (§ 19.3)

مَسْجُورٌ (for مَسْجُورٌ) - tent; roof. pl. مَسْجُورٌ.

مَسْجُورٌ - basket. pl. مَسْجُورٌ.

مَسْجُورٌ - cave; den. pl. مَسْجُورٌ.

مَسْجُورٌ - filter. pl. مَسْجُورٌ.

مَسْجُورٌ - needle (big). pl. مَسْجُورٌ. &c. &c.

(1) These nouns originally had Nuṅ before the final م. That Nuṅ is restored in their plural form.

C. The penultimate and the antipenultimate non-vocalised.

§ 216. Quadrilateral nouns beginning with a vocalised letter, and having no vowel on the penultimate and the antipenultimate, assume Z^eqapa (◌ֵ) on the penultimate in the formation of the plural. Ex.

- | | | | | |
|----|-------------------|-------------------|-----|-------------------------|
| 1. | רִשְׁמֵי | - riddle, enigma. | pl. | רִשְׁמֵיִם. |
| | יִרְסֵי | - fear. | pl. | יִרְסֵיִם. |
| | וַיֵּי (וַיֵּיִם) | - parable. | pl. | וַיֵּיִם. |
| | אֶהֱבֵי | - love. | pl. | אֶהֱבֵיִם. |
| 2. | עֲנָבִי | - branch. | pl. | עֲנָבִיִם : עֲנָבִים. |
| | פְּדָמִי | - hoof. | pl. | פְּדָמִיִם : פְּדָמִים. |
| | זַבְּתֵי | - tail. | pl. | זַבְּתֵיִם : זַבְּתִים. |

Exception:— זַבְּתֵיִם - testicle. pl. זַבְּתֵיִם.

עֲנָבִיִם - the oak; terebinth. pl. עֲנָבִיִם terebinth-berries

דְּמָעִי - tear. pl. דְּמָעִיִם. אֶהֱבֵי - wheat. pl. אֶהֱבֵיִם.

עֲנָבִי - grape. pl. עֲנָבִיִם. (§ 18. 7; § 220 note).

אֶהֱבֵי (אֶהֱבֵיִם) - ear of corn. pl. אֶהֱבֵיִם.

אֶהֱבֵי - sesame. pl. אֶהֱבֵיִם sesame-seeds.

אֶהֱבֵי (אֶהֱבֵיִם) - worm; fire fly. pl. אֶהֱבֵיִם.

אֶהֱבֵי - woman. pl. אֶהֱבֵיִם.

§ 217. Some nouns have different forms in the plural and have corresponding different meanings in the singular and plural. Ex.

אָב - Father } אָבֹת - Fathers * (1) (natural); parents.
 אָבוֹת - Fathers (spiritual); ancestors.

אִמָּה - Mother } אִמּוֹת - mothers *(2) (natural)
 אִמּוֹת - mothers (in general)

אַמְּבָּלָה } אַמְּבָּלָה - cubit.
 אַמְּבָּלָה } אַמְּבָּלָה - maid-servants. *(3)

אֶמְצָה m. } אֶמְצָה - flesh (of victims); carcasses; fleshy
 parts of the body.
 אֶמְצָה or אֶמְצָה - flesh; unripe grapes; fruits.

אֵצֶל (אֵצֶל) } אֵצֶל - eggs.
 אֵצֶל } אֵצֶל - oval-shaped things.

אֶמְצָה } אֶמְצָה - live-coal. (consecrated particle)
 אֶמְצָה : אֶמְצָה - consecrated particles

אֶמְצָה : אֶמְצָה } אֶמְצָה - corner; angle of the eye.
 אֶמְצָה . אֶמְצָה . אֶמְצָה - angle.

אֶמְצָה } אֶמְצָה - power; strength.
 אֶמְצָה } אֶמְצָה - army.

אֶמְצָה } אֶמְצָה - asses (a big number)
 אֶמְצָה } אֶמְצָה - asses (a small number).

אֶמְצָה } אֶמְצָה - servant boys.
 אֶמְצָה } אֶמְצָה - (groups of) boys (7 to 12 years).

אֶמְצָה } אֶמְצָה - free girls.
 אֶמְצָה } אֶמְצָה - servant-maids; slave-girls.

* Abstract forms of these nouns are formed from the plural.

(1) אֶמְצָה paternity; fatherhood. 2) אֶמְצָה maternity. (3)

אֶמְצָה office of maid-servant.

$\left. \begin{array}{l} \text{ܕܚܘܢܐ} \\ \text{ܕܚܘܢܐ} \end{array} \right\} \begin{array}{l} \text{ܕܚܘܢܐ} - \text{m. short; sorrowful.} \\ \text{ܕܚܘܢܐ} - \text{f. pile; heap.} \end{array}$

$\left. \begin{array}{l} \text{ܕܚܘܢܐ} \\ \text{ܕܚܘܢܐ} \end{array} \right\} \begin{array}{l} \text{ܕܚܘܢܐ} - \text{eyes.} \\ \text{ܕܚܘܢܐ} - \text{fountains (eyes numbering above} \end{array} \quad [\text{ten).}$

$\left. \begin{array}{l} \text{ܕܚܘܢܐ} \\ \text{ܕܚܘܢܐ} \end{array} \right\} \begin{array}{l} \text{ܕܚܘܢܐ} - \text{face (only in pl. cfr. § 303. 2).} \\ \text{ܕܚܘܢܐ} - \text{pages of a book.} \end{array}$

$\left. \begin{array}{l} \text{ܕܚܘܢܐ} \\ \text{ܕܚܘܢܐ} \end{array} \right\} \begin{array}{l} \text{ܕܚܘܢܐ} : \text{ܕܚܘܢܐ} - \text{palm of the hand or sole of the} \\ \text{ܕܚܘܢܐ} - \text{mantle; piece of cloth.} \end{array} \quad [\text{foot}$

$\left. \begin{array}{l} \text{ܕܚܘܢܐ} \\ \text{ܕܚܘܢܐ} \end{array} \right\} \begin{array}{l} \text{ܕܚܘܢܐ} - \text{mat.} \\ \text{ܕܚܘܢܐ} - \text{solicitude; care.} \end{array}$

$\left. \begin{array}{l} \text{ܕܚܘܢܐ} \\ \text{ܕܚܘܢܐ} \end{array} \right\} \begin{array}{l} \text{ܕܚܘܢܐ} : \text{ܕܚܘܢܐ} - \text{great men. *} \\ \text{ܕܚܘܢܐ} . \text{ܕܚܘܢܐ} - \text{dignitaries; princes.} \end{array}$

$\left. \begin{array}{l} \text{ܕܚܘܢܐ} \\ \text{ܕܚܘܢܐ} \end{array} \right\} \begin{array}{l} \text{ܕܚܘܢܐ} - \text{wind.} \\ \text{ܕܚܘܢܐ} - \text{spirit; soul.} \end{array}$

$\text{ܕܚܘܢܐ} : \text{ܕܚܘܢܐ} - \text{heads; tops.} \quad \text{ܕܚܘܢܐ} - \text{superiors.}$

N. B.— The different plural forms of a word are often used indiscriminately.

§ 218. There are some nouns used only in the singular:—

1. All the proper nouns— Syriac or exotic. Ex. ܕܘܠܘܢܐ — Paul; ܕܘܠܘܢܐ — Thomas; ܕܘܠܘܢܐ — Joseph. &c

2. Nouns, which do not terminate in the paragogic Alap in the Emphatic state. Ex. ܕܘܠܘܢܐ universe; ܕܘܠܘܢܐ — hell. (for more examples cfr. § 197 B. 1; § 222 ff.)

* Feminine form ܕܚܘܢܐ : ܕܚܘܢܐ : ܕܚܘܢܐ — great things; prodigies

3. Nouns denoting a virtue or vice. Ex. ܐܘܒܝܢܐ - pride; ܐܘܒܝܢܐ - sin; ܐܘܒܝܢܐ - justice (1); ܐܘܒܝܢܐ - truth (2); ܐܘܒܝܢܐ - beauty. etc.

4. Nouns (mostly abstract), which have no reason for plurality. Ex. ܐܘܒܝܢܐ - poverty; ܐܘܒܝܢܐ - earth red-soil; ܐܘܒܝܢܐ - justice; ܐܘܒܝܢܐ - silence; ܐܘܒܝܢܐ - ink; ܐܘܒܝܢܐ - wax; ܐܘܒܝܢܐ - must; ܐܘܒܝܢܐ - clay; ܐܘܒܝܢܐ - flower; hay. etc.

5. Nouns of metals as such. Ex. ܐܘܒܝܢܐ - iron; ܐܘܒܝܢܐ - silver; ܐܘܒܝܢܐ - gold, etc. But the plurals of such nouns are used to denote things made of them. Ex. ܐܘܒܝܢܐ - weapons; chains etc., made of iron; ܐܘܒܝܢܐ - silver vessels, ornaments etc., ܐܘܒܝܢܐ - golden ornaments. vesseles, etc.

6. Most of the collective nouns denoting trees, Ex. ܐܘܒܝܢܐ - garlic.

§ 219. There are some nouns used only in the plural :-

ܐܘܒܝܢܐ m. angle. ܐܘܒܝܢܐ f. idle sayings.
ܐܘܒܝܢܐ : ܐܘܒܝܢܐ spices (for preparing food) ܐܘܒܝܢܐ f. unripe grapes.

(1) A plural form in the Absolute state is used as ܐܘܒܝܢܐ with ܐܘܒܝܢܐ prefixed; adj. and adv. ܐܘܒܝܢܐ - true; very; truly; verily; really; relat. adj. ܐܘܒܝܢܐ - ܐܘܒܝܢܐ and ܐܘܒܝܢܐ - true; adv. ܐܘܒܝܢܐ and ܐܘܒܝܢܐ - truly.

(2) Pl. form - ܐܘܒܝܢܐ is often used by St. Ephraem and Narsai

| | |
|--|--|
| ܟܘܠܬܐܢܐ f. signet; rings; pebbles. | ܡܘܢܬܐ m. water. |
| ܟܘܠܬܐܢܐ f. streets. | ܡܘܢܬܐ ܡܘܢܬܐ endeavour; resources; property; riches. |
| ܟܘܠܬܐܢܐ f. bubbles of water. | ܡܘܢܬܐ ܡܘܢܬܐ high temperature; hot season. |
| ܟܘܠܬܐܢܐ m. virginity. | ܡܘܢܬܐ ܡܘܢܬܐ lentils. |
| ܟܘܠܬܐܢܐ f. wonders. | ܡܘܢܬܐ ܡܘܢܬܐ m. chess; chessmen |
| ܟܘܠܬܐܢܐ m. worm-wood; bitter medicine; bitter sorrow or trouble. | ܡܘܢܬܐ ܡܘܢܬܐ m. halting place; stage; station; depot; emporium. |
| ܟܘܠܬܐܢܐ m. price. | ܡܘܢܬܐ ܡܘܢܬܐ m. ܡܘܢܬܐ ܡܘܢܬܐ f. delicacy; dainty; delicate food. |
| ܟܘܠܬܐܢܐ m. nobles; free (men) | ܡܘܢܬܐ ܡܘܢܬܐ betrothal; marriage |
| ܟܘܠܬܐܢܐ m. one another. | ܡܘܢܬܐ ܡܘܢܬܐ m. mercy. |
| ܟܘܠܬܐܢܐ m. life. | ܡܘܢܬܐ ܡܘܢܬܐ or ܡܘܢܬܐ ܡܘܢܬܐ a kind of nut. |
| ܟܘܠܬܐܢܐ n. freedom. | (ܡܘܢܬܐ ܡܘܢܬܐ) ܡܘܢܬܐ ܡܘܢܬܐ date-fruits. |
| ܟܘܠܬܐܢܐ n. food. | |
| ܟܘܠܬܐܢܐ m. price. (1) | |

§ 220. There are some nouns used in the singular and plural without any difference in form. They are mostly collective nouns :- Ex.

| | |
|--------------------|-----------------------|
| ܟܘܠܬܐܢܐ m. man. | ܟܘܠܬܐܢܐ c. cattle. |
| ܟܘܠܬܐܢܐ m. Israel. | ܟܘܠܬܐܢܐ f. a hawk (2) |

(1) ܟܘܠܬܐܢܐ f. is used as singular in West Syriac. But ܟܘܠܬܐܢܐ also is sometimes used as singular: ex.

ܟܘܠܬܐܢܐ ܟܘܠܬܐܢܐ ܟܘܠܬܐܢܐ ܟܘܠܬܐܢܐ - With great price
thy love has bought us from the conquerors.

(2) Takes Syaṁē ܟܘܠܬܐܢܐ when denoting plural number. as, ܟܘܠܬܐܢܐ.

| | |
|--------------------------------------|----------------------------------|
| كَلْبٌ m. multitude. | فَرَسٌ m. (فَرَسَاتٌ f.) horse; |
| وَأَمْرٌ f. oath (1) | group of horses or |
| سَمَاءٌ c. heaven. (1) (§ 199 f. n.) | other animals. (1) |
| شَاةٌ c. sheep (2) | زَيْزِيلٌ m. reptile; insect (4) |
| طَيْرٌ f. bird (3) | فَرَسَاتٌ c. horse; group of |
| | horses (1) |

Note. 1. Collective nouns (فَرَسَاتٌ زَيْزِيلٌ) may be divided into two groups: i. Nouns denoting a plurality (فَرَسَاتٌ زَيْزِيلٌ); ii. Nouns resembling to nouns of plurality (فَرَسَاتٌ زَيْزِيلٌ). The former comprises the collective nouns like كَلْبٌ people; جُنْدٌ army. etc.

To the latter belong those nouns whose plural form is indispensable for expressing an idea of collection. Such are the names of fruits and trees. For the singular number the termination كُ is affixed to the collective or plural form after eliminating the final ي. Ex. عِنَابٌ grapes- sing. عِنَابٌ grape; نَخْلٌ palms-sing. نَخْلٌ palm; تِينٌ figs- sing. تِينٌ fig (tree). بَصَلٌ onions- sing. بَصَلٌ onion.

But there are a good number of such collective nouns, which have no singular form: Ex. تَلْحِيظٌ pear or pears.

(1) Take Synāmeَ ى when denoting plural number. as,

فَرَسَاتٌ : فَرَسَاتٌ : فَرَسَاتٌ etc.

(2) The form كُتْبٌ is used to denote female flocks: كُتْبٌ may be written with or without هُنَّ ie. as, كُتْبٌ or كُتْبٌ.

(3) In denoting plural number, generally W. S. write فَرَسَاتٌ and E. S. فَرَسَاتٌ with هُنَّ.

(4) In either number Syaāme is optional.

2. Nouns formed by affixing the abstract termination ܐܘܢܐ to adjectives and concrete common nouns (m. s.) have also a collective sense [whether such a noun is collective or not is to be decided by the context]. Ex.

ܐܘܢܐ prophet; ܐܘܢܐ prophecy or prophets; ܐܘܢܐ Apostle; ܐܘܢܐ - Apostleship, Apostolate or Apostles; ܐܘܢܐ disciple: pupil; ܐܘܢܐ - teaching, noviciate, pupillage, discipleship, pupils.

Other forms of abstract nouns also sometimes present a collective sense. Ex. ܐܘܢܐ - woe, woe to those who are lost,

In partitive expressions designating an individual these abstract collective forms are never used with ܐܘܢܐ as ܐܘܢܐ but only the concrete form as ܐܘܢܐ - one of the prophets.

3. When ܐܘܢܐ is added to the numeral adjectives its ܐ is left out and the Taw is rendered hard; this collective form is used even when individuals are to be designated by partitive expressions: Ex. ܐܘܢܐ f. - a company or group of twelve; ܐܘܢܐ - a company of ten. ܐܘܢܐ - one of His twelve (apostles) [§ 251. note 2].

§ 221. Some nouns have a different meaning in the plural:- Ex.

ܐܘܢܐ m. hiding (place). pl. ܐܘܢܐ f. temples of
dols; idols.

ܐܘܢܐ m. people; Israelites. pl. ܐܘܢܐ - gentiles.

ܐܘܢܐ m. womb. pl. ܐܘܢܐ - mercy. &c. &c.

Foreign Nouns - Greek Nouns.

§ 222. With regard to the formation of plural foreign - nouns in Syriac may be grouped into two classes:-

A. Nouns, which have Syriac form, i.e., the Syriac ending ܐܝܢܐ .

B. Nouns, which retain the original form, i.e., the original ending.

Nouns belonging to group A. form their plural as Syriac nouns. Ex.

ܕܠܗܘܒܐ f. stole. pl. ܕܠܗܘܒܐܝܢ . ܕܥܘܨܩܘܬܐ - Bishop. pl.

ܕܥܘܨܩܘܬܐ (W. S. ܕܥܘܨܩܘܬܐܝܢ or ܕܥܘܨܩܘܬܐܝܢܐ .)

Nouns belonging to group B. are mostly Greek nouns. They form their plural differently according to the nature of the ending. In the plural:-

1. Nouns terminating in ܐܘܢܐ - (ܐܘܢܐ) drop the final ܐ (and in W. S. ܐ is converted into ܐܝܢܐ). Ex.

ܕܥܘܨܩܘܬܐ f. Synod. pl. ܕܥܘܨܩܘܬܐܝܢܐ .

(W. S. sing. ܐܘܢܐܝܢܐ pl. ܐܘܢܐܝܢܐܝܢܐ ܐܘܢܐܝܢܐܝܢܐ)

ܕܥܘܨܩܘܬܐ m. peril. pl. ܕܥܘܨܩܘܬܐܝܢܐ

(W. S. sing. ܐܘܢܐܝܢܐ pl. ܐܘܢܐܝܢܐܝܢܐ)

ܕܥܘܨܩܘܬܐ m. Sillogism. pl. ܕܥܘܨܩܘܬܐܝܢܐ or ܕܥܘܨܩܘܬܐܝܢܐ

(W. S. sing. ܐܘܢܐܝܢܐ pl. ܐܘܢܐܝܢܐܝܢܐ

or ܐܘܢܐܝܢܐܝܢܐ)

Exception: ܕܥܘܨܩܘܬܐ - anchor. pl. ܕܥܘܨܩܘܬܐܝܢܐ or ܕܥܘܨܩܘܬܐܝܢܐ .

2. Nouns terminating in ܐܝܢܐ mostly undergo no change except the addition of ܐܝܢܐ . Ex.

ܕܥܘܨܩܘܬܐ f. Heresy. pl. ܕܥܘܨܩܘܬܐܝܢܐ

(rarely ܕܥܘܨܩܘܬܐܝܢܐ W. S. ܕܥܘܨܩܘܬܐܝܢܐ).

ܕܥܘܨܩܘܬܐ f. dicision; permission.

pl. ذَوَاتُ فُحْتَمٍ (W. S. أَفْحَمَتُمْ).

ذَوَاتُ فُحْتَمٍ f. dictionary. pl. ذَوَاتُ فُحْتَمٍ

(rarely ذَوَاتُ فُحْتَمٍ - W. S. ذَوَاتُ فُحْتَمٍ).

Exception: ذَوَاتُ فُحْتَمٍ f. act; narration. pl. ذَوَاتُ فُحْتَمٍ .

3. Nouns terminating in ذُ or ذِ (w. s. ذُ or ذِ) admit ذ at the end (the final Alap is dropped in E. S.) Ex. ذَوَاتُ فُحْتَمٍ f. pl. ذَوَاتُ فُحْتَمٍ Essence

(W. S. ذَوَاتُ فُحْتَمٍ pl. ذَوَاتُ فُحْتَمٍ).

ذَوَاتُ فُحْتَمٍ f. phantasy. pl. ذَوَاتُ فُحْتَمٍ

(W. S. ذَوَاتُ فُحْتَمٍ pl. ذَوَاتُ فُحْتَمٍ).

Exception: ذَوَاتُ فُحْتَمٍ f. street. pl. ذَوَاتُ فُحْتَمٍ

(W. S. ذَوَاتُ فُحْتَمٍ pl. ذَوَاتُ فُحْتَمٍ).

4. Nouns terminating in ذُ - ذِ replace ذُ by ذُ or ذِ (W. S. ذُ by ذُ or ذِ). Ex.

ذَوَاتُ فُحْتَمٍ or ذَوَاتُ فُحْتَمٍ m. Gospel.

pl. ذَوَاتُ فُحْتَمٍ or ذَوَاتُ فُحْتَمٍ

(W. S. ذَوَاتُ فُحْتَمٍ pl. ذَوَاتُ فُحْتَمٍ or ذَوَاتُ فُحْتَمٍ)

ذَوَاتُ فُحْتَمٍ m. chapter. pl. ذَوَاتُ فُحْتَمٍ or ذَوَاتُ فُحْتَمٍ .

ذَوَاتُ فُحْتَمٍ m. organ. pl. ذَوَاتُ فُحْتَمٍ .

ذَوَاتُ فُحْتَمٍ m. hunting. pl. ذَوَاتُ فُحْتَمٍ .

ذَوَاتُ فُحْتَمٍ m. treasure. pl. ذَوَاتُ فُحْتَمٍ .

Exception: ذَوَاتُ فُحْتَمٍ m. metal. pl. ذَوَاتُ فُحْتَمٍ

(W. S. مُحَلَّل or مُحَلَّلَات).

5. Nouns terminating in مُحَلَّل (W. S. مُحَلَّل) change the final مُحَلَّل into مُحَلَّلَات (W. S. مُحَلَّلَات) or rarely مُحَلَّلَات . Ex.

مُحَلَّلَات m. axiom. pl. مُحَلَّلَات or مُحَلَّلَات .

مُحَلَّلَات m. Dogma. pl. مُحَلَّلَات or مُحَلَّلَات .

مُحَلَّلَات m. system. pl. مُحَلَّلَات or مُحَلَّلَات .

مُحَلَّلَات m. fragrance; sweet spice; } pl. مُحَلَّلَات .
fragrant herb. }

6. Nouns terminating in مُحَلَّل (w. s. مُحَلَّل) change مُحَلَّل into مُحَلَّلَات (w. s. مُحَلَّل into مُحَلَّلَات). Ex.

مُحَلَّلَات f. necessity. pl. مُحَلَّلَات

(w. s. مُحَلَّلَات . pl. مُحَلَّلَات)

مُحَلَّلَات f. covenant. pl. مُحَلَّلَات

(w. s. مُحَلَّلَات . pl. مُحَلَّلَات)

7. Nouns terminating in مُحَلَّل (w. s. مُحَلَّل) take the suffix مُحَلَّلَات - مُحَلَّلَات . Ex. مُحَلَّلَات c. siren. pl. مُحَلَّلَات

(w. s. مُحَلَّلَات pl. مُحَلَّلَات or مُحَلَّلَات .)

Note. There are other nouns, not many in number, which do not come under any of the above groups, as,

مُحَلَّلَات or مُحَلَّلَات c. Air. pl. مُحَلَّلَات ; مُحَلَّلَات : مُحَلَّلَات :

مُحَلَّلَات . مُحَلَّلَات : مُحَلَّلَات (w. s. مُحَلَّلَات)

or مُحَلَّلَات . f. school. pl. مُحَلَّلَات ; مُحَلَّلَات :

(^٧هذه لائق) (w. s: هذله لائق)
 هذه لائق

§ 223. **Syntax** - I. To express extension or period of time, during which or at the close of which something takes place, the nouns denoting some space of time, such as ساعة hour, يوم day, ليلة night, شهر month, سنة year etc., are put in the accusative case, more frequently with the preposition **في**; but the nouns **جيل**, **سنة** - generation, race, and **قرون** - century, prefer to have always the preposition **في**. Ex.

حفظنا في كل يوم ... دلست في سنة في حياتنا - keep us all the days of our life.

رحمته لا تحصى في اجيال - His mercy extends to ages and generations.

قام في اليوم الثالث - He rose on the third day.

II. The "time at which" is expressed by the preposition **في**; but sometimes the preposition **في** - may be omitted. Ex.

في ذلك الوقت - at that time. في هذا الوقت - at this moment.

في ذلك الوقت في ساعة في وقتها - at that hour at which we departed from him. (Ephr.)

III. To express "both and" the conjunction **و** or **و** is put before the first and the second words. ex,
 لا يعرفون ولا حقا ولا خلاصا - (those) who do not know both Thy truth and Thy salvation.

Vocabulary.

دجاج m. cock.

نسب m. relative.

عمود m. pillar.

برد m. hail; heavy rain.

خلق f. creation (act of)

عذراء f. virgin.

جِبْلَانَةٌ f. substance;
that which is formed;
creation; formation.

جَزَّعَ PA. to cut, batter,
to dash into pieces.

جَلِيْلٌ m. open, manifest,
public.

جَلْبَدٌ m. frost; ice; crystal

جَنَّةٌ (heavenly)
abode of light.

جَهْدٌ m. trouble;
confusion; contention.

جُهْدَانٌ m. monk; monastic.

جَزَّوْا Aph. to arrive at, to
find; to follow closely;
to seize.

جَمَلٌ m. a (crawling) locust

جَمْرٌ m. tares (usually in pl.)

جَمِيْدٌ m. جَمِيْدَةٌ f.
companion.

جَائِلٌ m. an oppressor;
tyrant, unjust one; who
does wrong.

جَوْرٌ in the days
of Moses.

جَاهِدٌ f. race; birth,
being begotten.

جَائِلَةٌ : جَائِلَةٌ f. wailing.

جَبَلٌ m. briar; thicket.

جَمِيْدٌ m. opulent, rich,
abundant, prosperous.

جَمِيْدَةٌ f. pl. prosperities.

جَمِيْدَةٌ f. a sock; scab,
spot.

جَمِيْدٌ m. a confessor;
one who confesses
Christ.

جَمِيْدَةٌ
Orthodox teachers or
doctors.

جَمِيْدٌ m. one who adds.

جَمِيْدٌ Marga, a town in
Mesopotamia.

جَمِيْدٌ - جَمِيْدٌ to purify, cleanse,
polish.

جَمِيْدٌ S'aph. to alienate,
estrangle, remove.

جَمِيْدٌ m. injurious.

جَمِيْدَةٌ f. divided
lips. ie, lies; deceitful
words.

جَمِيْدٌ m. a shackle; fetter

جَمِيْدٌ Pr. n. Na'man.

جَمِيْدٌ adj. m. vain.

جَمِيْدٌ PA. to tear, cut off.

جَمِيْدٌ m. gardener,
park-keeper.

جَمِيْدٌ Phirus-sapor,
a town in Iraq.

جَمِيْدَةٌ f. parable.

جَمِيْدٌ Sa'an or Tanis, a
town in Egypt.

צַוּנוֹ neck; nape of the neck; back.

צִמְצִימִים m. locust.

צֹפֵן מֵשָׁרְפִים m. master of shepherds.

צָבַד - צָבַד to spread out; to make firm.

צִבְיָה (צִבְיָה) f. beginning; first-fruits.

צֶבֶד m. rod; staff; branch; stripe, scourge.

צִבְרוֹר m. power; authority; rule, ruler; prince.

צִבְרוֹן מֵאֵל m. end of time.

צִבְרוֹת the rest; remnant- (no pl.)

pl. צִבְרוֹת : צִבְרוֹתָא Theorem

צִבְרוֹן m. limit; boundary; precept; definition.

צָבָה m. strong; mighty.

Exercise 42 A.

- 1 צִבְרוֹר מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 2 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 3 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 4 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 5 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 6 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 7 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 8 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 9 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 10 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 11 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 12 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 13 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל
- 14 צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל צִבְרוֹת מֵאֵל

15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27.

II.

28. 29. 30. 31. 32. 33.

47 (Th. Mar.) . . .
 48
 49 (Act Mar.) . . .
 50
 51
 52
 53

Exercise 42 B.

1. Thy wonders and Thy thoughts (are) on us.
2. Thou hast hated (m.) those who regard (observe) vain fears.
3. With tears and sighs purify (m.) and whiten thy scabs.
4. Behold, the churches and monasteries are singing praise.
5. Give (m. s.) us joyful months (ie. months of joy) and fruitful years.
6. The blessed (pl. m.) of the Lord inherit the earth and His accursed will perish.
7. The Lord will command His mercies during day-time and His canticle at night.
8. They (m.) bound his legs in fetters.
9. He suspended the heavens without support (pillar pl.) and he made the earth firm without pillars.
10. As first-fruits and offerings He receives the tears of penitents.
11. The glory of young men (is) their strength; and the beauty of elders old age.
12. These are indeed the parables of the two

covenants. 13. Tell (f. s.) me whether (ךָ ֵ?) you-have-sold (m. pl.) the field at this price ... yes (כִּי־כֵן) at this price. 14. He upset the strong (m. pl.) from thrones and exalted the humble (m. pl.). 15. Be-thou-taken (m.) on the back (אֶחָצִי) of my enemies. 16. Thou hast rebuked the gentiles and destroyed the wicked (m. pl.) and Thou hast blotted-out (m.) their names forever-and-ever (לְעוֹלָם וָעוֹלָם). 17. Lord make commemoration to them, our fathers and brothers and our masters. 18. They (m. s.) said: let us magnify our tongue: lips are ours. 19. And I shall not commemorate their names on my lips. 20. God, incline to me Thy ear and hear my words. 21. But I shall see Thy face in justice. 22. Foundations of mountains shook and were burst-asunder (אֶבְרֵי הַהָרִים) because He got angry with them. 23. He likes to see good days. 24. Keep thy (m.) tongue and let not thy lips speak guile. 25. Let the lips of the wicked (m. pl.) who speak lie and contempt (לְשׁוֹן הַרְשָׁעִים) against the just (m. s.) be shut up. 26. God, we have heard with our ears and also our fathers have narrated to us what Thou hast done in their days, in the primitive days (בְּיָמֵינוּ וּבְיָמֵי אֲבוֹתֵינוּ). 27. Mercy is poured (pl.) upon thy lips. 28. Thy holocausts are always before (לְפָנַי) me. 29. The Lord shall pluck-out the grinders (אֶבְרֵי) of lions. 30. The kings of armies will gather-together. 31. The princes preceded (לְפָנֵינוּ) after the singers (אֶבְרֵי הַשִּׁירִים). 32. They made their ensigns (אֶבְרֵי הַשִּׁירִים) (for) signs. 33. He gave-up their cattle to the hail. 34. Lions are roaring to break. 35. In it the ships move (אֶבְרֵי הַשִּׁירִים). 36. They ate all the grass and fruits of their lands. 37. He gathered them from all lands, from the East

and from the West and from the North and from the Sea. 38. The Lord is just and will cut (pres.) the branches of the wicked (m. pl.). 39. He made the great lights. 40. The eye is one of the organs of sight. 41. You are not empowered (אֲנִי־אֵין־עֹשֶׂה לְךָ) to immolate the Pasch in any of your towns (בְּעִיר־אֶתְרֵךְ־אֵימָהּ־אֶת־עֹלֵת־הַפֶּסַח). 42. These are mortal poison(s) (lit. poison of death)-gall of the serpent and the molar tooth of the viper. 43. A wise doctor with many medicines will-pluck-out (יִסְרֹף) his claws (קַלְפֵי־לֵבָיִם) from his heart. 44. Death leads (away) the honourable ones (m.) from luxuries. 45. The cock walks-proudly (יִשְׁתַּבֵּחַ) among hens. 46. Juda answered and said to Joseph with sorrow and sighs. 47. Praise to the acceptor of the prayers of the weak. (m. pl.) 48. In the evening when the light of the sun disappears (יִסְתַּחֲפֹף) from the quarters (of the world) I will-keep-awake (אֲשַׁמְרֵם) in Thee to praise Thy creation (בְּמַעֲשֵׂי־יְהוָה). 49. Who-so-ever that has mouth and speech (פִּי־וּשְׂפָתַי) and tongue is bound (שֶׁבִיבִי) to praise for the dumb creations. 50. Receive, my Lord, the tears of (עֵינַי) my eyes and forgive my debts and sins. 51. Those who have alienated from them the transitory desires may rest in the heavenly abode of light (בְּעִיר־אֶתְרֵךְ־אֵימָהּ־אֶת־עֹלֵת־הַפֶּסַח) (which is) filled with statelinesses (בְּעִיר־אֶתְרֵךְ־אֵימָהּ־אֶת־עֹלֵת־הַפֶּסַח). 52. Let the illustrious shepherds (בְּעִיר־אֶתְרֵךְ־אֵימָהּ־אֶת־עֹלֵת־הַפֶּסַח) visit their flocks to receive (אֲשַׁמְרֵם) remuneration from the Master of shepherds.

LESSON XLVI.

Adjectives • ܙܘܬܝܘܬܝܐ

§ 224. Adjective is “a word added to a noun to qualify it, or limit it by reference to quality, number or position.” Such are ܙܘܬܝܘܬܝܐ m. ܙܘܬܝܘܬܝܐ f. just, righteous, ܙܘܬܝܘܬܝܐ m. ܙܘܬܝܘܬܝܐ f. impious, ܙܘܬܝܘܬܝܐ m. ܙܘܬܝܘܬܝܐ f. simple childish, etc. Most of the adjectives are formed from other words:— A. Verbs, B. Nouns and Particles.

Note. The Numeral Adjectives are dealt with in Lesson XLIX. Adjectives form their feminine gender (Vide Lesson XLIII § 200) plural number (Vide Lesson XLV) and different states (Vide Lesson XLVII) just as they are formed of the nouns of the respective forms:—

| M. S. | F. S: | M. pl. | F. pl. | |
|-------------------|--------------|----------|----------|--------------------|
| ܙܘܬܝܘܬܝܐ | * ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | - good. |
| ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | - true. |
| ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | - simple. |
| ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | ܙܘܬܝܘܬܝܐ | - new etc. (§ 213) |
| <i>Exception:</i> | | | | |
| M. s. | ܙܘܬܝܘܬܝܐ (1) | pl. | ܙܘܬܝܘܬܝܐ | { |
| F. s. | ܙܘܬܝܘܬܝܐ (2) | pl. | ܙܘܬܝܘܬܝܐ | |

A. Adjectives formed from Verbs.

§ 225. 1) Noun Agent (§ 103–104; § 183) and Noun Passive (§ 105: 108; § § 184; § 185) are used also as adjectives. Ex.

* ܐ of ܙܘܬܝܘܬܝܐ adj. is generally pronounced soft. (§ 21).

W. S. (1) m. s. ܙܘܬܝܘܬܝܐ or ܙܘܬܝܘܬܝܐ, pl. ܙܘܬܝܘܬܝܐ;

(2) f. s. ܙܘܬܝܘܬܝܐ, pl. f. ܙܘܬܝܘܬܝܐ.

قَوِيٌّ m. strong; رَحِيمٌ m. merciful;

مَرْحَمٌ m. merciful; عَالٍ m. high. etc.

2) Several adjectives of the following forms:—

a) فَدِيلٌ - فَجِيلٌ m. فَجِيْلَةٌ f. modest.

فَيِيْلٌ m. فَيِيْلَةٌ f. evil; defiled.

كَبِيْرٌ m. كَبِيْرَةٌ f. great; big.

b) فَدِيْلٌ - فَدِيْلَةٌ m. فَدِيْلَةٌ f. pure; innocent; transparent.

بَغِيْلٌ m. بَغِيْلَةٌ f. avaricious.

c) فَدِيْلٌ - فَدِيْلَةٌ m. فَدِيْلَةٌ f. beloved.

فَسِيْلٌ m. فَسِيْلَةٌ f. swollen.

d) فَدِيْلَةٌ - By suffixing فَدِيْلَةٌ (ف soft. § 226 D)

to the root; for the feminine gender فَدِيْلَةٌ is changed into فَدِيْلَةٌ as else where (Vide § 183; § 185; § 226 B. & D). Ex.

Rt. فَدِيْلٌ - فَدِيْلَةٌ m. فَدِيْلَةٌ f. fearful.

بَدِيْلٌ - بَدِيْلَةٌ m. بَدِيْلَةٌ | f. knowing,
cogniscent:

بَدِيْلٌ - بَدِيْلَةٌ m. بَدِيْلَةٌ | f. deceitful:
injurious.

بَدِيْلٌ - بَدِيْلَةٌ m. بَدِيْلَةٌ f. wise; intelligent

بَدِيْلٌ - بَدِيْلَةٌ m. بَدِيْلَةٌ f. shining;
splendid; brilliant.

بَدِيْلٌ - بَدِيْلَةٌ m. بَدِيْلَةٌ f. crafty; cunning

بَدِيْلٌ - بَدِيْلَةٌ m. بَدِيْلَةٌ f. loving; benign.

&c.

&c.

B. Relative or Cognate Adjectives.

• 𐭠𐭣𐭥𐭥𐭥𐭥

§ 226. The Adjectives formed from nouns and particles are called the Relative or Cognate Adjectives. They are formed by adding suffixes to nouns and particles. The most common suffixes are:— A. 𐭠𐭥 B. 𐭠𐭥𐭥 and C. 𐭠𐭥𐭥. Yo'd and Nu'n, being the chief components of the suffixes, are called 𐭠𐭥𐭥𐭥𐭥𐭥 𐭠𐭥𐭥𐭥𐭥 — the letters of relationship, i.e., the letters by which other words are formed with relation to the original words. These suffixes indicate relations regarding the origin, place, family, profession, sect, time, etc. These suffixes are added to different groups of words with different shades of meaning:—

A. The suffix *ya* 𐭠𐭥 (f. 𐭠𐭥𐭥) is added to all nouns, and specially *a*) to Proper nouns of persons and places, *b*) to compound nouns and *c*) to particles. In nouns terminating in 𐭠𐭥 only the final Alap is eliminated when 𐭠𐭥 is added; in nouns not terminating in 𐭠𐭥, the final consonant receives *Z'qa*pa (𐭠𐭥) before the termination 𐭠𐭥. Ex.

- a*) 𐭠𐭥𐭥𐭥𐭥𐭥 — Jerusalem. 𐭠𐭥𐭥𐭥𐭥𐭥𐭥 m. 𐭠𐭥𐭥𐭥𐭥𐭥𐭥 f. Jerusalemite.
 (1) 𐭠𐭥𐭥𐭥𐭥 — Ephesus. 𐭠𐭥𐭥𐭥𐭥 m. 𐭠𐭥𐭥𐭥𐭥 f. Ephesian.
 𐭠𐭥𐭥𐭥𐭥 (title of the founder of the Parthian Empire)
 𐭠𐭥𐭥𐭥𐭥 — Royal; chief; principal.

(1) The termination 𐭠𐭥 is generally dropped when the Relative suffixes are added; but sometimes it may be retained as 𐭠𐭥𐭥𐭥𐭥𐭥 (from 𐭠𐭥𐭥𐭥𐭥) — a follower of [Peter or his teaching. The

ܐܪܡܝܐ - Aram; ܦܓܢܐ (1) Pagan; ܐܪܡܝܐ - Aramean;
 Syrian. adj. Aramaic.
 ܒ) ܐܝܒܘܪܐ - Ivory; ܐܝܒܘܪܐ - ivoryed; made
 of ivory.
 ܥܝܠܘܒܐ - enemy. ܥܝܠܘܒܐ - enimical; hostile.

following nouns undergo slight modifications when the Relative
 suffixes are added to them:—

ܐܕܥܝܐ (W. S. ܐܕܥܝܐ) Edessa; ܐܕܥܝܐ - Edessa; ܐܕܥܝܐ
 Arbēl; ܐܪܒܝܐ - Arbelite; ܐܝܫܡܝܐ - Ismael; ܐܝܫܡܝܐ -
 Ismaelite; ܒܒܠܐ - Babel; Babylon; ܒܒܠܝܐ - Babylonian;
 ܐܝܠܐ or ܐܝܠܐ - Island; Gazartha; ܐܝܠܐ - insular;
 Mesopotamian (ܐܝܠܐ) ܐܝܠܐ - Mesopotamia; ܐܝܠܐ
 Mesopotamian; ܗܪܐܢܐ - Haran, ܗܪܐܢܐ - Haranean; ܕܡܫܩܐ
 Damascus; ܕܡܫܩܐ (W. S. ܕܡܫܩܐ) - Darmascene.
 ܕܡܫܩܐ or ܕܡܫܩܐ Capadocia, ܕܡܫܩܐ - Capadocian; ܡܫܩܐ
 Egypt, ܡܫܩܐ - Egyptian; ܝܫܪܐܝܐ - Israel, ܝܫܪܐܝܐ - Israelite;
 ܢܫܝܒܐ - Nazareth; ܢܫܝܒܐ - Nazarene; ܢܫܝܒܐ - Nisibis;
 ܢܫܝܒܐ - Nisibiti; ܡܢܝܚܐܝܐ - Manichaeus; ܡܢܝܚܐܝܐ - Manichaeus;
 ܫܝܠܐ - Saidan; ܫܝܠܐܝܐ - Saidanite; ܫܝܠܐ - Silo; ܫܝܠܐܝܐ
 m, ܫܝܠܐܝܐ f Sunamite or šilomite; man, woman of šilo.

(1) Both ܐܪܡܝܐ and ܦܓܢܐ were the same gentile name
 Aramean; but sometime after the epoch of the Selcucidae the
 name Syria came into use instead of Aramea, and Syrian for
 Aramean. The ancient name ܐܪܡܝܐ became restricted to the
 Arameans of the East, who did not receive Christianity, as a
 synonym for Pagan or Sabeian. The name ܐܪܡܝܐ is a late
 form. (Dictionary—Pagne Somith).

- c) $\text{?}\text{-}\dot{\text{x}}\dot{\text{t}}$ - now. $\text{?}\text{-}\dot{\text{x}}\dot{\text{t}}$ - present.
 $\text{?}\text{-}\dot{\text{x}}\dot{\text{z}}$ - how. $\text{?}\text{-}\dot{\text{x}}\dot{\text{z}}$ - specific.
 $\text{?}\dot{\text{a}}\dot{\text{s}}\dot{\text{d}}$ - only. $\text{?}\text{-}\dot{\text{x}}\dot{\text{a}}\dot{\text{s}}\dot{\text{d}}$ - lonely; single.

Note. The suffix $\text{?}\text{-}\dot{\text{x}}$ is added also :—

1) to a few common nouns, as, $\text{?}\dot{\text{x}}\dot{\text{a}}$ - nature; $\text{?}\dot{\text{x}}\dot{\text{a}}$ - natural; $\text{?}\dot{\text{x}}\dot{\text{z}}$ - man; $\text{?}\dot{\text{x}}\dot{\text{z}}$ - human; $\text{?}\dot{\text{a}}\dot{\text{z}}$ - place; $\text{?}\dot{\text{a}}\dot{\text{z}}$ local, (1) &c.

2) to the Absolute state (§ 228 ff.) of a few feminine nouns terminating in the servile $\text{?}\dot{\text{a}}$. as,

$\text{?}\dot{\text{a}}\dot{\text{z}}\dot{\text{a}}$ - city. (Abs. st. $\text{?}\dot{\text{a}}\dot{\text{z}}$) $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - civic.

$\text{?}\dot{\text{a}}\dot{\text{z}}\dot{\text{a}}$ - captivity (Abs. st. $\text{?}\dot{\text{a}}\dot{\text{z}}$) $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - exile; immigrant

$\text{?}\dot{\text{a}}\dot{\text{z}}\dot{\text{a}}$ - corner. (Abs. st. $\text{?}\dot{\text{a}}\dot{\text{z}}$) $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - angular.

$\text{?}\dot{\text{a}}\dot{\text{z}}\dot{\text{a}}$ - tavern. (Abs. st. $\text{?}\dot{\text{a}}\dot{\text{z}}$) $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - tavern-keeper.

$\text{?}\dot{\text{a}}\dot{\text{z}}\dot{\text{a}}$ - woman. ($\text{?}\dot{\text{a}}\dot{\text{z}}$) $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - feminine (§ 18. 7).

$\text{?}\dot{\text{a}}\dot{\text{z}}\dot{\text{a}}$ - tribe; generation. ($\text{?}\dot{\text{a}}\dot{\text{z}}$) $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - tribal.

3) to the plural form of some nouns as :—

$\text{?}\dot{\text{a}}\dot{\text{z}}$ - Father. (pl. $\text{?}\dot{\text{a}}\dot{\text{z}}$) : $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - paternal.

$\text{?}\dot{\text{a}}\dot{\text{z}}$ - Mother. (pl. $\text{?}\dot{\text{a}}\dot{\text{z}}$) : $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - maternal.

$\text{?}\dot{\text{a}}\dot{\text{z}}$ - Maid-servant. (pl. $\text{?}\dot{\text{a}}\dot{\text{z}}$) - $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - of, like, pertaining to, a maid-servant.

(1) Note the following peculiar forms of relative adjectives. $\text{?}\dot{\text{a}}\dot{\text{z}}$ f. end. $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - last, final; $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ m. exile; $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - strange, an exile, foreigner; $\text{?}\dot{\text{a}}\dot{\text{z}}$ - beginning; $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - beginner, novice, postulant; new, early, fresh, etc. F. subst. $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ - A mother bearing child for the first time. The Interrogative pronouns $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ m. ($\text{?}\dot{\text{a}}\dot{\text{z}}$ f.) may very rarely form relative adjectives, as, $\text{?}\text{-}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$ (and $\text{?}\dot{\text{x}}\dot{\text{a}}\dot{\text{z}}$) - qualifying; special.

ḫ.š.š. - Father-in-law. (pl. ḫ.š.š.š.) - ḫ.š.š.š. - of, like, pertaining to, a father-in-law.

ḫ.š.š. - Sea. (pl. ḫ.š.š.š.) - ḫ.š.š.š. - marine.

ḫ.š.š.š. - field; village; (pl. ḫ.š.š.š.š.) - ḫ.š.š.š.š. - villager; rustic; boorish.

ḫ.š.š. - name. (pl. ḫ.š.š.š.) - ḫ.š.š.š. - nominal.

B. The suffix ḫ.š. (f. ḫ.š.š.) is added only to common nouns, and among them chiefly to the following:-

ḫ.š.š. - Spirit. ḫ.š.š.š. m. ḫ.š.š.š.š. f. spiritual.

ḫ.š.š.š. - body. ḫ.š.š.š.š. m. ḫ.š.š.š.š.š. f. corporal, corporeal.

ḫ.š.š. - fire. ḫ.š.š.š. m. fiery.

ḫ.š.š. - heaven. ḫ.š.š.š. m. heavenly, celestial (being)

ḫ.š.š.š. - body. ḫ.š.š.š.š. m. bodily, corporeal.

ḫ.š.š. - earth. ḫ.š.š.š. m. earthly, terrestrial.

ḫ.š.š. - happiness. ḫ.š.š.š. m. blessed, blissful.

ḫ.š.š. - belly. ḫ.š.š.š. m. big-bellied, gor-bellied.

ḫ.š.š. - church. ḫ.š.š.š. m. ecclesiastical.

ḫ.š.š. - lip. ḫ.š.š.š. m. labial.

ḫ.š.š. - deceit; fraud. ḫ.š.š.š. m. false, deceitful, forged.

ḫ.š.š. - anger. ḫ.š.š.š. m. angry.

C. The suffix ḫ.š.š. (f. ḫ.š.š.š.) may be added to all nouns except proper names of persons and places. But it (ḫ.š.š.) is generally added to biliteral nouns and nouns terminating in the servile ḫ.š. Ex.

ḫ.š.š. - mode. ḫ.š.š.š. - model; different.

𐤊𐤍𐤏𐤓𐤀 – religion. 𐤊𐤍𐤏𐤓𐤀𐤓 – religious.

Note. When an adjective is formed by the addition of 𐤊𐤍 it may be called a primary adjective; and it has a meaning different from that of the secondary adjective which is formed by the addition of 𐤊𐤍𐤓. For example, 𐤊𐤍𐤓𐤏𐤓 indicates relation to the spirit, while 𐤊𐤍𐤓𐤏𐤓𐤀 indicates relation to the spiritual. (C. J. D. No. 193). Secondary adjectives may be formed from all primary adjectives in 𐤊𐤍 by the addition of 𐤊𐤍. Ex. 𐤊𐤍𐤓𐤏𐤓𐤀𐤓 pertaining to corporeal 𐤊𐤍𐤓𐤏𐤓𐤀𐤓 – (of) terrestrial.

D. There is yet another relative suffix 𐤊𐤍𐤓 (f. 𐤊𐤍𐤓𐤀) which is added to certain common and verbal nouns; a secondary form of it is effected by the addition of 𐤊𐤍 as in C. above. Ex.

| | | | |
|--------|------------------|------------|---------------------------------|
| 𐤊𐤍𐤓𐤏𐤓𐤀 | – hunting, chase | 𐤊𐤍𐤓𐤏𐤓𐤀𐤓 m. | } hunter, warlike, strong. |
| | | 𐤊𐤍𐤓𐤏𐤓𐤀𐤓 f. | |
| | | 𐤊𐤍𐤓𐤏𐤓𐤀𐤓 m. | } hunter-like; warrior-like. |

𐤊𐤍𐤓𐤏 – power. 𐤊𐤍𐤓𐤏𐤓 – powerful.

𐤊𐤍𐤓𐤏𐤓 – war. 𐤊𐤍𐤓𐤏𐤓𐤀 – warlike, warrior.

(1) 𐤊𐤍𐤓𐤏𐤓𐤀 – an ambush. 𐤊𐤍𐤓𐤏𐤓𐤀𐤓 – insidious. (vide § 223 d.)

E. Anomaly:–

I. Nouns having only one form of 𐤊𐤍𐤓𐤏𐤓𐤀

| | | | |
|--------|--------------|------------|--------------|
| 𐤊𐤍𐤓𐤏𐤓𐤀 | m. battle. | 𐤊𐤍𐤓𐤏𐤓𐤀 | – athlete. |
| 𐤊𐤍𐤓𐤏𐤓 | f. ship. | 𐤊𐤍𐤓𐤏𐤓 | – pilot. |
| 𐤊𐤍𐤓𐤏 | m. treasure. | 𐤊𐤍𐤓𐤏𐤓𐤀 (2) | – treasurer. |

W. S. (1) 𐤊𐤍𐤓𐤏𐤓𐤀. (2) 𐤊𐤍𐤓𐤏𐤓𐤀.

- موسيقى f. music. موزيقى - musician.
- جنت m. paradise, garden. مزارع m. مزارع f. gardener.
- غرفة m. room. مخدم m. مديونة f. chamberlain.
- فalcon m. falcon. صياد - falconer.

2. Nouns having more than one form of **مذخر**.

انجيل (انجيل) - Gospel. انجيلي - Evangelic.

(انجيلي) انجيلي - Evangelist.

عمود m. pillar. ستليت : ستليت - stylite.

(1) مدرسة f. school. طالب : طالب - scholar; pupil; student.

طالب : طالب - scholar; pleader, disputer; advocate.

اريس - Arius. اريسي : اريسي - Arian (heretic.)

اريس f. Heresy. (2) اريسي : اريسي - heretic.

يعقوب - Jacob. يعقوبي : يعقوبي - Jacobite.

فiddle. فiddle , فiddle , فiddle (3) fiddlist.

فiddle - pertaining to fiddle.

ليل m. night. ليلي : ليلي - nocturnal.

عالم m. world. عالمي - worldly.

عالمي : عالمي - eternal.

3. Some nouns assume the form **مذخر** with some modifications for a relative meaning. Ex.

(1) **مذخر**. (2) **مذخر** : **مذخر**.

(3) **مذخر**.

| | | | | | |
|-------|----------|-------|----|------|------------------------------|
| جمل | - camel. | جمل | m. | جمل | f. camel-driver or keeper |
| بند | - wine. | بند | m. | بند | f. wine-seller. |
| كلب | - dog. | كلب | m. | كلب | f. dog-keeper. |
| كرفس | - leek. | كرفس | m. | كرفس | f. leek-green. |
| لبن | - brick. | لبن | m. | لبن | f. brick-maker. |
| سفينة | f. ship. | سفينة | m. | — | pilot. |
| عبد | - goat. | عبد | m. | عبد | f. goat-herd. |

F. بند is put before the proper names of persons to express relation in a collective sense: Ex.

بند آدم - those of the house of Adam; mankind.

بند اسرائيل - Israelites.

بند مار عفرم - Ephremians; companions or followers of Mar Ephrem.

Note — The above lists of examples would show that all forms of بند (relationship) are not adjectives; many are substantives. Many of them are used as adjectives and substantives. Those formed with the suffix بند are mostly used as substantives; those formed with the suffix بند or بند are mostly used as adjectives.

§ 227. **Syntax** - I. An attributive adjective generally follows the noun or the substantive, which it qualifies. (§ 27. II, III). But بند - blessed, happy, بند - holy, are generally, and several adjectives of praise or insult, virtue or vice, quality or quantity, grade or rank, such as بند - first. بند - last, بند - much, many, بند - other, بند - small,

little, ܩܕܫܐ - big, great, ܩܕܫܐܘܬܐ - just, ܩܕܫܐܘܬܐ - just, ܩܕܫܐܘܬܐ - virtuous, ܩܕܫܐܘܬܐ - wicked, ܩܕܫܐܘܬܐ - greedy, ܩܕܫܐܘܬܐ = blessed, ܩܕܫܐܘܬܐ m. ܩܕܫܐܘܬܐ f. such, certain etc. are frequently put before the noun they qualify. Ex. ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - Blessed Paul; ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - Blessed Mary; ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - The great Basil. ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - thy chaste virginity. etc.

II. A word or words may sometimes come between the substantive and the adjective, qualifying it. Ex. $\text{ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ}$ - For this is a beautiful work.

III. Substantives preceded by ܩܕܫܐܘܬܐ (rarely ܩܕܫܐܘܬܐ) make negative adjectives. Ex. ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - Ignorant. ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - Spotless.

IV. a) ܩܕܫܐܘܬܐ - much, many and ܩܕܫܐܘܬܐ - little, small (both in the Absolute state § 28 ff.), unaltered in form, may precede or follow substantives of either gender and number. Ex.

ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - many fishes, ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - many wars. ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - a little sun, ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - a little of fishes.

b) The Abstract noun ܩܕܫܐܘܬܐ - "multitude" is also used as adjective in the same manner. Ex. ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - many men, $\text{ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ}$ - a very great work. But usually ܩܕܫܐܘܬܐ is followed by a noun in the genitive case, as ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - multitude of sins, ܩܕܫܐܘܬܐ ܩܕܫܐܘܬܐ - multitude of people, etc.

(cfr. § 63 1, § 66 IV, V, § 78 V, § 225.)

Vocabulary.

- ܐܘܪܘܫܐܝܡ ruinous, destructive,
 hopeless, abandoned.
- ܐܕܘܡܐ m. Idumaeen;
 Edomite.
- ܐܚܘܪܐ Achur— a valley in
 Chanaan.
- ܐܫܘܪܐ a grasp, hold,
 power, territory, juris-
 diction, realm, kingdom.
- ܐܫܚܐ pr. n. Achab, a king
 of Israel.
- ܐܡܘܪܐ Amorite.
- ܐܘܪܘܫܐܝܡ existing; self-
 existing; sempiternal.
- ܐܫܘܪܐ Assyrian.
- ܐܫܘܪܐ son of Mathew;
 Jonas.
- ܐܘܪܘܫܐܝܡ in the days
 of Baraq.
- ܐܚܘܪܐ company or
 companions of Ananias
- ܐܘܪܘܫܐܝܡ Geb'on; a town
 in Palestine.
- ܐܘܪܘܫܐܝܡ Geb'onite.
- ܐܘܪܘܫܐܝܡ f. pr. n. Debora.
- ܐܘܪܘܫܐܝܡ to drive away,
 reject, remove.
- ܐܘܪܘܫܐܝܡ demoniac; vexed
 by devil.
- ܐܘܪܘܫܐܝܡ pl. ܐܘܪܘܫܐܝܡ m. ; ܐܘܪܘܫܐܝܡ f.
 light, small, minute.
- ܐܘܪܘܫܐܝܡ glory, honour,
 excellency.
- ܐܘܪܘܫܐܝܡ shining, brightness,
 countenance.
- ܐܘܪܘܫܐܝܡ pr. n. Ezechias,
 king of Juda.
- ܐܘܪܘܫܐܝܡ banquet, supper,
 banqueting room.
- ܐܘܪܘܫܐܝܡ sole, the only
 begotten.
- ܐܘܪܘܫܐܝܡ m. storm.
- ܐܘܪܘܫܐܝܡ entire; total;
 general.
- ܐܘܪܘܫܐܝܡ Chanaanite.
- ܐܘܪܘܫܐܝܡ loquacious, talkative
- ܐܘܪܘܫܐܝܡ Moabite.
- ܐܘܪܘܫܐܝܡ m. Medianite.
- ܐܘܪܘܫܐܝܡ m eternal.
- ܐܘܪܘܫܐܝܡ m. afflicted.
- ܐܘܪܘܫܐܝܡ m. fiery; seraph.
- ܐܘܪܘܫܐܝܡ m. Ninivite.
- ܐܘܪܘܫܐܝܡ m. Sodomite.
- ܐܘܪܘܫܐܝܡ pr. n. Sihon— king
 of the Amorites.
- ܐܘܪܘܫܐܝܡ pr. n. Hely or 'Ely.

- גָּדֹל m. Exalted, supreme
- אֲמֹנִי m, 'Ammonite.
- אֲרֶזֶת earthy, earthly,
creature of the earth,
mortal.
- שֹׁמֵר m. persuasion, sup-
plication, explanation.
- שָׁמַר save (thou m.) me.
- אֲרִיז m. violent, forcible
- אֲרִיז m. chief; first; best.
- אֲרִיז superior, ruler,
magistrate, prefect,
prince.
- אֲרִיז splendour, magni-
ficence; godliness.
- שָׁמוּעַ pr. n. Samuel.
- שָׁמוּעַ pr. n. Samson.
- אֲרִיז m. lower, earthly;
pl. those below, earthly
beings.

Exercise 43 A.

- 1 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 2 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 3 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 4 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 5 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 6 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 7 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 8 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 9 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 10 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 11 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 12 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 13 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 14 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז
- 15 אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז אֲרִיז

29 (Aphr.) . . .
 : . . .
 : . . .
 : . . .
 (Aphr.) . . .
 30 . . .
 : . . .
 (A. D. Ap. I).

Exercise 43 B.

1. Give (m. s.) me the best oil.
2. Heavenly king!
3. forgive me all that I have sinned against (Δ) Thee.
4. Heavenly beings and earthly beings praise Thy name.
5. He will keep away from us destructive storms.
6. They (m.) will enter (⊖) the lower parts of the earth.
7. Let those-who-are below (⊖) praise diligently (⊖) at night with those-who-are above (⊖).
8. The Lord of those-who-are-above and the hope of those-who-are-below I have-come-early to Thee, have mercy on me.
9. Solitaries and monks, let your prayer be a fortress to us.
10. A foolish people have provoked (sing.) Thy name.
11. The Lord (is) in His holy temple (lit. temple of His sanctity).
12. By another way they went (m.) to their place.
13. Let us be to Thee an illustrious and spotless (⊖) flock.
14. That seraph said (p. inpf.) to her: peace (bc) with thee, for (⊖) thou shalt conceive [lit. receive (pres.) conception] and bring forth (pres.) a son in thy virginity.
15. By thy (m.) bravery thou hast cast away (⊖) the hold of the greedy death.
16. Thou art exalted and mighty with Thy Father.
17. Save me (⊖) from wicked

and deceitful men. 17. God looked from heaven on men to see if there be any-one who is wise (ܐܝܢܐ ܡܘܨܘܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ) and seeking God. 18. I was a stranger to my brothers and alien to the sons of my mother. 19. Powerful men slept their sleep. 20. The mouth of the wicked man and the mouth of the deceitful man are opened (pf.) against me. 21. What will the deceitful tongues give thee and what will they add to thee. 22. He killed Sihon, the king of the Amorites. 23. How will we sing (ܠܚܝܢܝܐ) to you (m. pl.) the canticles of the Lord in a strange land. 24. I have descended to the lower-parts of the earth. 25. A loquacious man will-not-be-established (ܠܘ ܣܝܢܐ ܗܘܢܐ ܢܗܝܒܐ) on earth. 26. A wise servant will rule over the disgraceful son (ie. heir) and will divide the inheritance among brothers. 27. But when it was evening they (m.) brought before him many demoniacs and He cast out (ܗܝܚܝܬܐ) their devils by (His) word. 28. Prayer is powerful when the power of God is fulfilled in it. 29 The Egyptians oppressed the people (ie. Israelites) that they might go out from their land. 30. Behold, you are entering into the land of Chanaanites and you are inheriting it. 31. Ask (ܐܦܘܠܘ) the pilot how much is the ship-fare (ܕܡܢ ܕܝܢܐ ܕܡܪܝܢܐ ܕܚܝܘܢܐ).

STATES OF NOUNS - ܠܘܪܝܢܐ

§ 228. Syriac nouns and adjectives in either of the genders and numbers have three states - Absolute, Construct and Emphatic or Definite. The Absolute state is the primary form; and the other two states are formed from it by the addition of appropriate endings. "The Emphatic state is of by far the most frequent occurrence in Syriac substantives (and adjectives). Many of them are no longer met with in either of the other two states, or only in quite isolated cases; accordingly substantives (and adjectives) are presented here through-

out in the Emphatic state, as being the form lying next to hand, even if not the most original".⁽¹⁾ So for the facility of study it is convenient to view the Absolute and Construct states as formed from the Emphatic state by contraction— G^ed^ha^hma, and it is the method followed here in, after the manner of the Syrian Grammarians.

The Syraic term G^ed^ha^hma means "cutting off" or "contraction". It consists in changing the form (of a word) by cutting off or changing one or more vowels, or vowels and consonants, mostly at the end of a word—substantive or adjective—in the Definite state. The two contractions formed from the Definite state are:—

i. G^ed^hha^hma — ܕܗܘܢܐ the first contraction or the Construct state.

ii. G^ed^ha^hma t^rayaⁿa — ܕܗܘܢܐܐܝܢܐ the second contraction or the Absolute state.

There is only one form for the Construct and the Absolute states for the singular nouns not terminating in the feminine ܐܝܢܐ . But the singular nouns terminating in the feminine ܐܝܢܐ and the plural nouns (m. & f.) have separate forms for the Construct and the Absolute states. The same rules are applicable also for the contractions of adjectives of the corresponding forms. Ex.

| | Definite or Emph. | Construct. | Absolute. | |
|--------|-------------------|-----------------|-----------------|-----------|
| M. S. | ܡܠܟܐ | ܡܠܟܐ | ܡܠܟܐ | — king. |
| F. S. | ܡܠܟܝܢܐ | ܡܠܟܝܢܐ | ܡܠܟܝܢܐ | — queen. |
| M. pl. | ܡܠܟܝܢܐ | ܡܠܟܝܢܐ | ܡܠܟܝܢܐ | — kings. |
| F. pl. | ܡܠܟܝܢܐ | ܡܠܟܝܢܐ | ܡܠܟܝܢܐ | — queens. |

Note. 1. A noun in the Emphatic state terminates in Alap preceded by proper vowels in the respective number and gender

(1) Hitherto substantives and adjectives were viewed only as they are in the Emphatic state.

This paragogic Alap (1) was formerly entailed with the significance of the definite article "the"; but this meaning has for the most part been lost. Hence, the word ܩܕܝܫܐ may mean "the king" or "a king."

2. The Emphatic state, m. s., and the Absolute state, f. s., for the most part sound alike in nouns and adjectives which form their feminine by the addition of the termination ܩܝܢܐ . See above ܩܕܝܫܐ and ܩܕܝܫܐܩܝܢܐ .

3. The Construct state of a noun denotes its relation to, or dependency on, the following noun. Ex. ܩܕܝܫܐܩܝܢܐ - the child's book.

4. The Absolute state is used for elegance of style or for indefinite expressions. Ex. ܩܕܝܫܐܩܝܢܐ - a certain man came. (§ 240 II. a. VIII).

§ 229. To treat specifically about their different states Syriac nouns (2) (ie. substantives and adjectives) may be grouped as:—

I. Singular Nouns.

A. Singular nouns not terminating in the feminine ܩܝܢܐ .

- 1) The penultimate vocalised. Ex. ܩܕܝܫܐ - peace.
- 2) The penultimate non-vocalised. Ex. ܩܕܝܫܐ - man.
- 3) penultimate and the anti-penultimate non-vocalised. Ex. ܩܕܝܫܐܩܝܢܐ - temple.

B. Singular nouns terminating in the feminine ܩܝܢܐ .

II. Plural Nouns.

A. 1) Plural nouns terminating in ܩܝܢܐ . Ex. ܩܕܝܫܐܩܝܢܐ - kings.

2) Plural nouns terminating in ܩܝܢܐ . Ex. ܩܕܝܫܐܩܝܢܐ - rams; roes.

(1) The paragogic Alap is not reckoned as a letter of the word. So, the final letter of the word ܩܕܝܫܐ is Kap and not Alap.

(2) Foreign nouns, which have not taken Syriac forms are not contracted.

B. Plural nouns terminating in أَ . Ex. بَرَاقَاتُ -
graces.

LESSON XLVII.

STATES OF NOUNS.

I. Singular Nouns.

A. Singular nouns not terminating in the feminine أَ .

§ 230. (1) Singular nouns that have a vowel on the penultimate in the Emphatic state only drop the paragogic Alap and the vowel preceding it for the formation of their Construct and Absolute states. ⁽¹⁾ Ex.

| Emph. | Cons. and Abs. | |
|--------------------------------------|-----------------|----------|
| سَلَامًا | سَلَام | peace. |
| فَرَجًا | فَرَج | fortune. |
| أَمَامًا | أَمَام | end. |
| <i>Exception:—</i> جَانِبًا | جَانِب | side. |

Note. 1. a) The nouns that have a non-vocalised Alap for the penultimate preceded by long \bar{e} آ (ا or \bar{i} إ in W. S.) also form their contractions in the same way. Ex.

| Emph. | Cons. & Abs. | |
|---------------------------------------|-----------------------------------|----------|
| أَلَمًا - أَلَامًا | أَلَم - أَلَام | — pain. |
| سَهَابًا - سَهَابًا | سَهَاب - سَهَاب | — arrow. |

b) But, if the word terminates in أَ , a Yo'd intervenes after Alap. Ex.

(1) Dropping of the paragogic Alap and of the vowel preceding it, is a common feature in all contractions. Proceeding, therefore, with various forms of contraction this feature should be understood, though not specifically noted.

Emph.

Cons. & Abs.

قَارِي - جَارِي - just.

حَقَارِي - لَحَقَارِي - harbour.

So also تَمَسَّجِي - اِسْمِي - other; another.

فَقَارِي - مَسْجِي - poor.

2. The adjectives which terminate in two Alaps (ie. the paragogic Alap preceded by another Alap) lose both of them in contraction. Ex.

Emph. فَعْدِي - Cons. & Abs. فَعْدِي - many; much.

” فَعْدِي ” ” فَعْدِي - useful.

” فَعْدِي ” ” فَعْدِي - guide; guiding.

§ 231. (2) In nouns whose penultimate is non-vocalised :—

a) The penultimate (or the first letter) takes Zlama (ن ن) if the word be biliteral. Ex.

Emp. فَعْدِي Cons. & Abs. فَعْدِي - name.

” فَعْدِي ” ” فَعْدِي - blood.

” فَعْدِي ” ” فَعْدِي - son (§ 3. n 2).

Exception:

Emph. فَعْدِي ” ” فَعْدِي - mode.

” فَعْدِي (فَعْدِي) ” ” فَعْدِي - hand.

” فَعْدِي ” ” فَعْدِي - father (1)

” فَعْدِي ” ” فَعْدِي - brother (1)

(1) Zqapa on Alap only in E. S., In W. S. they are contracted as

فَعْدِي - فَعْدِي with Pthaha.

b) If the word be trilateral beginning with a strong letter vocalised with \div (a) or $\ddot{\text{a}}$ (e), the initial letter leaves out its vowel and the penultimate assumes Zlama ($\ddot{\text{a}}$) (or Pthaha (\div) if the final letter be any one of $\text{ذ} \text{د} \text{س} \text{ش}$). Ex.

| | | | |
|-------|------------------------------|--------------|--|
| Emph. | $\text{ذ} \text{ذ} \text{ذ}$ | Cons. & Abs. | $\text{ذ} \text{ذ}$ - bone. |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - dream. |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - adj. polluted; defiled. |
| „ (1) | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - blossom. |
| „ (2) | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - dawn. |

Note. The following nouns prefer to have Pthaha (\div) on the penultimate in their contracted form.

| | | | |
|-------|---------------------------------|--------------|---|
| Emph. | $\text{ذ} \text{ذ} \text{ذ}$ | Cons. & Abs. | $\text{ذ} \text{ذ}$ - honey. |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - gold |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - grade. |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - beard. |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - time. |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ C. | „ „ | $\text{ذ} \text{ذ}$ - field. |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - bridegroom. |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - Excellent man, expert |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - camel. |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - vineyard. |
| „ | $\text{ذ} \text{ذ} \text{ذ}$ | „ „ | $\text{ذ} \text{ذ}$ - fool. |

(1) W. S. $\text{ذ} \text{ذ} \text{ذ}$ Cons. & Abs. $\text{ذ} \text{ذ}$.

(2) But $\text{ذ} \text{ذ} \text{ذ}$ - sparrow, is contracted as $\text{ذ} \text{ذ}$ and $\text{ذ} \text{ذ}$

¹ spike. as $\text{ذ} \text{ذ}$.

” 𐤁𐤁𐤁 ” ” 𐤁𐤁𐤁 or 𐤁𐤁𐤁 - servant.

” 𐤁𐤁𐤁 ” ” 𐤁𐤁𐤁 or 𐤁𐤁𐤁 - weary.

c) If the word be trilateral beginning with an Alap vocalised with \div (a) or 𐤁 (e) the penultimate assumes Pthaha (\div) and the initial Alap retains its vowel. If the vowel on the initial Alap be Zlama (𐤁 short) it is lengthened. Ex.

Emph. 𐤁𐤁𐤁 Cons. & Abs. 𐤁𐤁𐤁 - place.

” 𐤁𐤁𐤁 f. ” ” 𐤁𐤁𐤁 - earth, land.

” 𐤁𐤁𐤁 ” ” 𐤁𐤁𐤁 - mourning.

” 𐤁𐤁𐤁 f. ” ” 𐤁𐤁𐤁 - ship.

Exception: 𐤁𐤁𐤁 - thousand is contracted as 𐤁𐤁𐤁 and 𐤁𐤁𐤁 threshing-floor as 𐤁𐤁𐤁.

d) i. If the word be trilateral beginning with a Yo'd vocalised with \div (a) (never 𐤁 e) the penultimate assumes Zlama (𐤁) (or Pthaha \div if the final letter be a guttural or Res^v) and the vowel on the initial Yo'd is changed into H^eva'ssa (𐤁). Ex.

Emph. 𐤁𐤁𐤁 Cons. & Abs. 𐤁𐤁𐤁 - child; birth.

” 𐤁𐤁𐤁 ” ” 𐤁𐤁𐤁 - dry land.

” 𐤁𐤁𐤁 ” ” 𐤁𐤁𐤁 - month. etc.

” 𐤁𐤁𐤁 ” ” 𐤁𐤁𐤁 or 𐤁𐤁𐤁 - an army.

ii. But if the penultimate be a Wa'w it becomes ^𐤁 the vowel 𐤁 (or 𐤁 w. s.) to the initial Yod or any other letter which gives up its original vowel \div (a). Ex.

Emph. 𐤁𐤁𐤁 Cons. & Abs. 𐤁𐤁𐤁 - day (§ 6. 3).

” w. s. 𐤁𐤁𐤁 ” ” 𐤁𐤁𐤁 - day.

” 𐤁𐤁𐤁 ” ” 𐤁𐤁𐤁 - height.

„ w. s. לֹוֹ° ; „ „ לֹוֹ° - height.

Note. The following nouns have a double contraction.

| | | | | |
|---------|-----------------------|--------------|--|-----------|
| Emph. | לֹוֹ° | Cons. & Abs. | לֹוֹ° or לֹוֹ° | } colour. |
| „ w. s. | לֹוֹ° | „ „ | לֹוֹ° or לֹוֹ° | |
| „ | לֹוֹ° | „ „ | לֹוֹ° or לֹוֹ° | } mind. |
| „ w. s. | לֹוֹ° | „ „ | לֹוֹ° or לֹוֹ° | |
| „ | לֹוֹ° | „ „ | לֹוֹ° or לֹוֹ° | } neck. |
| „ w. s. | לֹוֹ° | „ „ | לֹוֹ° or לֹוֹ° | |

e) If the word be trilateral beginning with a strong letter vocalised with ֹ (or ֹ) and the non-vocalised penultimate be Yod the vowel on the initial (strong) letter is changed into Zlama long (ֹ) in E. S., and into H^cb^hosso (ֹ) in W. S. (1). Ex.

| | | | | |
|---------|--------------------------|--------------|-----------------------|--------------------------------|
| Emph. | לֹוֹ° | Cons. & Abs. | לֹוֹ° | } power; strength |
| „ w. s. | לֹוֹ° | „ „ | לֹוֹ° | |
| „ | לֹוֹ° f. | „ „ | לֹוֹ° | } eye. |
| „ w. s. | לֹוֹ° f. | „ „ | לֹוֹ° | |
| „ | לֹוֹ° | „ „ | לֹוֹ° | } wood; tree (of the cross) |
| „ w. s. | לֹוֹ° | „ „ | לֹוֹ° | |

Exception: לֹוֹ° Cons. לֹוֹ° Abs. לֹוֹ° - house. (2)

f. i. If the noun of the form לֹוֹ° begins with a strong letter the vowel “u” (ֹ) after the initial letter

(1) Most of the nouns of this group are not contracted (§ 235, 4.)

(2) Other masculine nouns of this form (not derived from Concave verbs) terminating in לֹוֹ° , as לֹוֹ° are not contracted.

is transferred to the non-vocalised penultimate in contraction. The East Syrians convert the transferred 'u' (ܘ) into ܝ̄ (ï̄). Ex.

| | | | | |
|----------|---------|--------------|---------|-------------------------------|
| Emph. | ܘܫܗܘܒܝܢ | Cons. & Abs. | ܘܫܗܘܒܝܢ | } light. |
| ,, w. s. | ܘܫܗܘܒܝܢ | ,, ,, | ܘܫܗܘܒܝܢ | |
| ,, | ܘܫܗܘܒܝܢ | ,, ,, | ܘܫܗܘܒܝܢ | } holiness; sanctity. etc. |
| ,, w. s. | ܘܫܗܘܒܝܢ | ,, ,, | ܘܫܗܘܒܝܢ | |

ii. But if the first letter be Alap or Yod, the penultimate takes Pthaha ÷ without any other change.

Ex.

| | | | | |
|-------|---------|--------------|---------|----------|
| Emph. | ܘܫܗܘܒܝܢ | Cons. & Abs. | ܘܫܗܘܒܝܢ | - food. |
| ,, | ܘܫܗܘܒܝܢ | ,, ,, | ܘܫܗܘܒܝܢ | - way. |
| ,, | ܘܫܗܘܒܝܢ | ,, ,, | ܘܫܗܘܒܝܢ | - image. |

g) If the noun be of the form ܘܫܗܘܒܝܢ the vowel ÷ on the initial is retained and the penultimate receives Zlama (long) (or Pthaha if the final letter be a guttural or Reṣ.) Ex.

| | | | | |
|-------|---------|--------------|---------|--------------------|
| Emph. | ܘܫܗܘܒܝܢ | Cons. & Abs. | ܘܫܗܘܒܝܢ | - martyr; witness. |
| ,, | ܘܫܗܘܒܝܢ | ,, ,, | ܘܫܗܘܒܝܢ | - labourer. |
| ,, | ܘܫܗܘܒܝܢ | ,, ,, | ܘܫܗܘܒܝܢ | - friend. |
| ,, | ܘܫܗܘܒܝܢ | ,, ,, | ܘܫܗܘܒܝܢ | - scholar; lawyer. |

Note. 1. ܘܫܗܘܒܝܢ is the form I of Noun Agent derived from Pe^cAL verbs (§ 101-102).

2. Participial nouns or adjectives of the forms ܘܫܗܘܒܝܢ (§ 101), ܘܫܗܘܒܝܢ (§ 106), ܘܫܗܘܒܝܢ , ܘܫܗܘܒܝܢ , ܘܫܗܘܒܝܢ (§ 184), when contracted are similar in form to the masculine singular participles, from which they are formed. Ex.

| | | | | | |
|------------------|-------|------------------|--------------|------------------|------------|
| ܘܫܗܘܒܝܢ | Emph. | ܘܫܗܘܒܝܢ | Cons. & Abs. | ܘܫܗܘܒܝܢ | - writer. |
| ,, | | ܘܫܗܘܒܝܢ | | ܘܫܗܘܒܝܢ | - creator. |

| | | | | |
|-------|----------|--------------|----------|--------------------|
| Emph. | قَوِّمٌ | Cons. & Abs. | قَوِّمٌ | - placing. |
| | وَقِيْلٌ | .. .. | وَقِيْلٌ | - the assassinated |
| | قَوِّمٌ | .. .. | قَوِّمٌ | - the called. |
| | مَقْدَلٌ | .. .. | مَقْدَلٌ | - the blessed. |
| | مَقْدَلٌ | .. .. | مَقْدَلٌ | - the lamented. |
| | مَقْدَلٌ | .. .. | مَقْدَلٌ | - tent. |
| | مَقْدَلٌ | .. .. | مَقْدَلٌ | - a fork. |
| | مَقْدَلٌ | .. .. | مَقْدَلٌ | - entrance. |
| | مَقْدَلٌ | .. .. | مَقْدَلٌ | = free; liberated. |
| | مَقْدَلٌ | .. .. | مَقْدَلٌ | - faithful. |
| | مَقْدَلٌ | .. .. | مَقْدَلٌ | - complete. |

3. Substantives having similar forms (as in 2 above) are also contracted likewise. Ex.

| | | | | | | |
|-------|---------|--------------|---------|---------------------------------------|---------|------------|
| Emph. | عَالَمٌ | Cons. & Abs. | عَالَمٌ | - world. | عَالَمٌ | - century. |
| „ | عَالَمٌ | .. .. | عَالَمٌ | - child. | | |
| „ | عَالَمٌ | .. .. | عَالَمٌ | - seat; session (MAP ^h LA) | | |
| „ | عَالَمٌ | .. .. | عَالَمٌ | - Lord, | | |

h. If the word be quadriliteral or multiliteral and the non-vocalised penultimate is immediately preceded by Pthaha (÷) only the final ق is dropped in contraction. Ex.

| | | | | |
|-------|---------|--------------|---------|------------|
| Emph. | عَالَمٌ | Cons. & Abs. | عَالَمٌ | - a youth. |
| „ | عَالَمٌ | .. .. | عَالَمٌ | - cypress. |
| „ | عَالَمٌ | .. .. | عَالَمٌ | - paper. |

i) If the word be quadriliteral beginning with a non-vocalised letter and terminating in ق, and the non-vocalised penultimate be immediately preceded by

'Amāka (◌◌◌) the penultimate assumes' Pthaha (◌◌◌) in contraction. Ex.

Emph. كَلِمَاتٍ Cons. & Abs. كَلِمَاتٍ - calumny; injustice

„ كَلِمَاتٍ . . . كَلِمَاتٍ - accusation.

„ كَلِمَاتٍ . . . كَلِمَاتٍ - betrothal. etc.

§ 232. (3) a) Quadriliteral nouns with the penultimate and the antipenultimate non-vocalised assume Pthaha (◌◌◌) on the penultimate in contraction. Ex.

Emph. مَسْجِدَاتٍ Cons. & Abs. مَسْجِدَاتٍ - temple.

„ مَسْجِدَاتٍ . . . مَسْجِدَاتٍ - throne; chair.

„ مَسْجِدَاتٍ . . . مَسْجِدَاتٍ - desert (§ 231. g. n. 2-3)

Exception: نَمَائِذٍ . . . نَمَائِذٍ - pattern.

b) Triliteral nouns whose non-vocalised penultimate is affected by doubling (§ 6. note 4; § 15. 2.) also form their contraction by assuming Pthaha (◌◌◌) on the penultimate. Ex.

Emph. مَهْدَاتٍ Cons. & Abs. مَهْدَاتٍ (for مَهْدَاتٍ) - talent.

„ مَهْدَاتٍ . . . مَهْدَاتٍ (for مَهْدَاتٍ) - shield. etc.

§ 233. **Anomaly.** A. Nouns without contraction.

1. Triliteral nouns of the form كَلِمَاتٍ beginning with Wa'w. Ex.

رُؤُوسٍ - flower; rose, رُؤُوسٍ - slave, رُؤُوسٍ - cistern,

رُؤُوسٍ - page, رُؤُوسٍ - boar. etc.

2. Most of the triliteral nouns whose initial letter is vocalised and the penultimate non-vocalised and terminating in كَلِمَاتٍ or كَلِمَاتٍ . Ex.

رُؤُوسٍ sight, رُؤُوسٍ - lion, رُؤُوسٍ - cub.

رُؤُوسٍ - winter, رُؤُوسٍ - fine weather, رُؤُوسٍ - mill-

[stone. etc

Emph. ܩܘܘܘܩ Cons. & Abs. ܩܘܘܩ - cypress tree.

„ ܩܘܘܘܩ . . . ܩܘܘܩ - mourning.

„ ܩܘܘܘܩ . . . ܩܘܘܩ (w. s. also ܩܘܘܩ⁷)
revelation; manifestation.

„ ܩܘܘܘܩ . . . ܩܘܘܩ - quietness; silence

3. Foreign nouns terminating in ܩܘܘܩ (ܩܘܘܩ⁷). Ex. ܩܘܘܩܘܩ Essence.

4. Most of the trilateral nouns, whose penultimate is a non-vocalised Wa-w or Yo-d Ex. ܩܘܘܩܘܩ - debt. ܩܘܘܩܘܩ - gathering. ܩܘܘܩܘܩ - tumult. ܩܘܘܩܘܩ - stature, status. ܩܘܘܩܘܩ - summer. ܩܘܘܩܘܩ - deer (§ 231. d. ii & note).

B. Nouns having peculiarities in contraction.

1. ܩܘܘܩܘܩ in the Emphatic state is used only to denote the Lord God. After ܩܘܘܩܘܩ the particle ܩ should not be prefixed to nouns for genitive expressions. When the noun governed by ܩܘܘܩܘܩ is to be put in the genitive case it is put either after the Construct state of ܩܘܘܩܘܩ or after ܩܘܩܘܩ - lord (God or man) with the prefix ܩ. So “the Lord of heaven” should be rendered in Syriac as ܩܘܩܘܩܘܩܘܩ or ܩܘܩܘܩܘܩܘܩܘܩ and not ܩܘܩܘܩܘܩܘܩܘܩܘܩ (but see § 41.2)

2. ܩܘܘܩܘܩ - night, has the Construct state as ܩܘܩܘܩ
w. s. ܩܘܩܘܩ⁷) or ܩܘܩܘܩ, and Abs. st. as ܩܘܩܘܩ. The
(Construct state of ܩܘܩܘܩ is found used only in Phrases
like ܩܘܩܘܩܘܩܘܩ and ܩܘܩܘܩܘܩܘܩ - night and day.

3. The contractions of ܩܘܩܘܩܘܩ - speech and ܩܘܩܘܩܘܩ - roof, are regular in West Syriac as

ⲙⲙⲁⲓ and ⲙⲙⲁⲓ; but in East Syriac they are irregular, as ⲙⲙⲁⲓ and ⲙⲙⲁⲓ.

4. ⲛⲁⲛⲁⲓ multitude, has no Absolute state; its Construct state is ⲛⲁⲛⲁⲓ. Ex. ⲛⲁⲛⲁⲓ ⲛⲁⲛⲁⲓ multitude of people.

5. Demonstrative pronouns ⲛⲁⲛⲁⲓ : ⲛⲁⲛⲁⲓ and a few particles are contracted. as, ⲛⲁⲛⲁⲓ this (m.) - ⲛⲁⲛⲁⲓ; ⲛⲁⲛⲁⲓ this (f.) ⲛⲁⲛⲁⲓ, ⲛⲁⲛⲁⲓ how - ⲛⲁⲛⲁⲓ; ⲛⲁⲛⲁⲓ together - ⲛⲁⲛⲁⲓ; ⲛⲁⲛⲁⲓ between - ⲛⲁⲛⲁⲓ; ⲛⲁⲛⲁⲓ thus, so - ⲛⲁⲛⲁⲓ; ⲛⲁⲛⲁⲓ now - ⲛⲁⲛⲁⲓ; ⲛⲁⲛⲁⲓ here ⲛⲁⲛⲁⲓ or ⲛⲁⲛⲁⲓ.

C. Nouns having only the contracted forms.

1. Substantives that terminate in Yod preceded by Pthaha (§ 197 B. 1).

2. Names of the letters of the Alphabet (§ 1.) names of months (§ 2 7), many names of mountains, rivers (§ 196 I A 4 a. b.) places and persons. Ex.

ⲛⲁⲛⲁⲓ - Ephrem; ⲛⲁⲛⲁⲓ - Jacob; ⲛⲁⲛⲁⲓ - Mary.

ⲛⲁⲛⲁⲓ - Nisibis; ⲛⲁⲛⲁⲓ - kēpar slem "Image town";

ⲛⲁⲛⲁⲓ - Turabdin. "Mountain of slaves".

ⲛⲁⲛⲁⲓ - kennes'rin. "Eagles' nest". etc.

I B. Singular Nouns (and Adjectives) terminating in the Feminine ⲛⲁⲓ.

§ 234. The final Alap with the preceding Zqapa (ⲛⲁⲓ) is removed and the penultimate receives Pthaha (ⲛⲁⲓ) in the Construct state; and the final Taw (ⲛⲁ) only falls off giving its vowel (ⲛⲁ) to the penultimate in the Absolute state:— (1)

(1) The feminine singular nouns terminating in ⲛⲁⲓ are of comparatively rare use in the Absolute state.

i. In nouns, whose penultimate is non-vocalised (in the Emphatic state) and whose final Taw falls off in the plural. (§ 215. B. V. note 2). Ex.

Emph. قَدَاةٌ Cons. قَدَاة Abs. قَدَا - word.

.. قَدَاةٌ .. قَدَاة .. قَدَا flower.

.. سَاعَةٌ .. سَاعَةٌ .. سَاعَةٌ - hour. (سَاعَةٌ after سَاعَةٌ)

ii. In nouns, whose penultimate is non-vocalised (in Emph.) and whose plural is formed *a*) by changing the final ت into ة or *b*) by repeating the penultimate or *c*) which have more than one plural. (§ 215 B. V. note 1, 3, 4). Ex.

a) Emph. بَغْضَةٌ Cons. بَغْضَةٌ Abs. بَغْضَةٌ - hatred.

.. بَغْضَةٌ .. بَغْضَةٌ .. بَغْضَةٌ - booty.

b) .. زَوْجَةٌ .. زَوْجَةٌ .. زَوْجَةٌ - bride.

.. سَبَبٌ .. سَبَبٌ .. سَبَبٌ - reason; cause.

c) .. سَبَبٌ .. سَبَبٌ .. سَبَبٌ - straw.

.. سَبَبٌ .. سَبَبٌ .. سَبَبٌ - palm of hand or sole of foot.

iii. In nouns, which take Zqapa (ة) on the non-vocalised penultimate in the plural with no other change. (§ 215 B. i, a, iii & iv). Ex.

Emph. قَدَاةٌ Cons. قَدَاةٌ Abs. قَدَاةٌ - palace.

.. قَدَاةٌ .. قَدَاةٌ .. قَدَاةٌ - sinful woman.

.. قَدَاةٌ .. قَدَاةٌ .. قَدَاةٌ - image.

§ 235. A. The substantives terminating in ة and ة (essentially) drop the final ة for the Construct state and ة for the Absolute state. Ex.

Emph. قَدَاةٌ Cons. قَدَاةٌ Abs. قَدَاةٌ - grace.

.. قَدَاةٌ .. قَدَاةٌ .. قَدَاةٌ - kingdom.

Emph. פְּרָשָׁה Cons. פְּרָשָׁה Abs. פְּרָשָׁה - praise.

Exception: פְּרָשָׁה (פְּרָשָׁה) פְּרָשָׁה . . . פְּרָשָׁה - joy.

פְּרָשָׁה (פְּרָשָׁה) פְּרָשָׁה . . . פְּרָשָׁה - calumny.

פְּרָשָׁה (פְּרָשָׁה) פְּרָשָׁה . . . פְּרָשָׁה - fable;
story. (§ 41. iii.)

B. The singular nouns terminating in פְּרָשָׁה only drop the final פְּרָשָׁה for both the Construct and Absolute states. Ex.

Emph. פְּרָשָׁה Cons. & Abs. פְּרָשָׁה - cry.

. . . פְּרָשָׁה . . . פְּרָשָׁה - sight.

. . . פְּרָשָׁה . . . פְּרָשָׁה - portion.

§ 236. The other feminine singular nouns (ie., not belonging to any of the above said groups) depend upon their plural form for contraction. The final Alap, of the plural form falls off and the penultimate receives Pthaha (פְּרָשָׁה) in the Construct state; and the final Taw with its vowel (ie. פְּרָשָׁה), retaining the final Alap falls off in the Absolute state:—

i. In all nouns and adjectives that undergo change of vowels on the letter or letters preceding the penultimate in the formation of the plural number, besides the augment of Zqapa on the penultimate. (§ 213, 215. B. V. b. 1-3). Ex.

Emph.

Cons.

Abs.

פְּרָשָׁה פְּרָשָׁה פְּרָשָׁה - f. friend.

פְּרָשָׁה פְּרָשָׁה פְּרָשָׁה - companion.

פְּרָשָׁה פְּרָשָׁה פְּרָשָׁה - girl.

פְּרָשָׁה פְּרָשָׁה פְּרָשָׁה - knowledge.

פְּרָשָׁה פְּרָשָׁה פְּרָשָׁה - breath.

פְּרָשָׁה פְּרָשָׁה פְּרָשָׁה - honourable.

| | | |
|---------|---------|----------------------------|
| كُفْرًا | كُفْرًا | كُفْرًا - blow. |
| كُفْرًا | كُفْرًا | كُفْرًا - measure; stature |
| كُفْرًا | كُفْرًا | كُفْرًا complete; perfect |
| كُفْرًا | كُفْرًا | كُفْرًا - wonder. |
| كُفْرًا | كُفْرًا | كُفْرًا - glory. etc. |

Exception:

| | | |
|-----------------------|---------|---------------------|
| كُفْرًا (pl. كُفْرًا) | كُفْرًا | كُفْرًا - likeness. |
| كُفْرًا (pl. كُفْرًا) | كُفْرًا | كُفْرًا - affair. |
| كُفْرًا (pl. كُفْرًا) | كُفْرًا | كُفْرًا - prayer. |

ii. In the feminine singular of *a*) participial nouns and adjectives terminating in كُفْرًا (§ 103– § 106), and *b*) the participial nouns and adjectives (§ 183; § 185), *c*) Diminutives (§ 205–206) and *d*) Relative adjectives (§ 226 B.) terminating in كُفْرًا (§ 213 note 1). Ex.

| | Emph. | Cons. | Abs. |
|----|---------|---------|----------------------------|
| a) | كُفْرًا | كُفْرًا | كُفْرًا - adulterous woman |
| | كُفْرًا | كُفْرًا | كُفْرًا - chosen woman. |
| b) | كُفْرًا | كُفْرًا | كُفْرًا - merciful. |
| | كُفْرًا | كُفْرًا | كُفْرًا - laudable |
| c) | كُفْرًا | كُفْرًا | كُفْرًا - small ship. |
| | كُفْرًا | كُفْرًا | كُفْرًا - small ear. |
| d) | كُفْرًا | كُفْرًا | كُفْرًا - happy; blessed. |
| | كُفْرًا | كُفْرًا | كُفْرًا - powerful. |

iii. In nouns and adjectives that admit an additional *Yā*. (ـَا) before the final كُفْرًا of the singular form in the formation of the plural. (§ 213 note 2; § 215 B. i b; iii. 2; iv foot note etc.). Ex.

| Emph. | Construct. | Absolute. | |
|----------|------------|-----------|-------------------------------|
| كُنْزٌ | كُنْزٌ | كُنْزٌ | -- a sojourner; concubine. |
| كُنْزَةٌ | كُنْزَةٌ | كُنْزَةٌ | - crafts-woman. |
| كُنْزَةٌ | كُنْزَةٌ | كُنْزَةٌ | - hail-stone. |
| كُنْزٌ | كُنْزٌ | كُنْزٌ | - lambling. |
| كُنْزٌ | كُنْزٌ | كُنْزٌ | - mare. |

Exception: كُنْزٌ Cons. كُنْزٌ Abs. كُنْزٌ or كُنْزٌ - place
(pl. كُنْزٌ)

§ 237. Anomaly:— 1) Nouns and adjectives that have more than one plural retaining the final كُنْزٌ have different contractions corresponding to the different plural forms. Ex.

| | | Cons. | Abs. | | |
|--------------|---|--------------|--------|--------|-------------|
| كُنْزٌ small | { | (pl. كُنْزٌ) | كُنْزٌ | كُنْزٌ | (§ 234 iii) |
| | | (pl. كُنْزٌ) | كُنْزٌ | كُنْزٌ | (§ 236 iii) |

2) Some nouns (f. s. ending in كُنْزٌ) are contracted only in the Construct state. Ex.

| | | | | |
|-------|--------|-------|--------------------|-----------------------|
| Emph. | كُنْزٌ | Cons. | كُنْزٌ or كُنْزٌ | - a span. |
| .. | كُنْزٌ | .. | كُنْزٌ | - daughter (§ 41. v.) |
| .. | كُنْزٌ | .. | كُنْزٌ (or كُنْزٌ) | - end. |
| .. | كُنْزٌ | .. | كُنْزٌ (or كُنْزٌ) | - lake. |
| .. | كُنْزٌ | .. | كُنْزٌ | - page. |
| .. | كُنْزٌ | .. | كُنْزٌ | - sleep. |

3) Some nouns (f. s. ending in كُنْزٌ) form their contractions, irregularly.

| Emph. | Cons. | Abs. | |
|-------|--------------|--------------------|---------------------------------|
| كُؤُؤ | كؤؤ | كؤؤ ⁽¹⁾ | - bushel. |
| كُؤؤ | كؤؤ (or كؤؤ) | كؤؤ | - lip; brim; shore. |
| كُؤؤ | كؤؤ (or كؤؤ) | كؤؤ (or كؤؤ) | - field; street. ⁽²⁾ |
| كُؤؤ | كؤؤ | كؤؤ | - year. |

4) Nouns (f. s. ending in كُؤ) a) which have no plural or b) which form their plural by different words form their contraction according to the nature of the penultimate. (§ 234; § 235). Ex.

(a) Emph. كُؤؤ Cons. كؤؤ Abs. كؤؤ - pride.

(b) „ كُؤؤ „ كؤؤ - woman.

5) Some nouns are used only in the Emphatic state. Ex. كُؤؤ - sin (§ 233. A).

II. Plural Nouns.

A. Plural nouns terminating in 1) كُؤ and 2) كُؤ in the Emphatic state.

§ 238. 1) Plural nouns and adjectives terminating in كُؤ in the Emphatic state change it (كُؤ) into كؤ for the Construct state and into كؤ for the Absolute state. Ex.

| | | | | | | |
|-------|------|-------|-----|------|-----|------------|
| Emph. | كُؤؤ | Cons. | كؤؤ | Abs. | كؤؤ | - kings. |
| .. | كُؤؤ | .. | كؤؤ | .. | كؤؤ | - readers. |

(1) pl. Emph. كُؤؤ Abs. كؤؤ

(2) „ „ كُؤؤ Cons. كؤؤ Abs. كؤؤ

(rarely) „ „ كُؤؤ .. كؤؤ .. كؤؤ

2) In the contraction of plural nouns and adjectives terminating in فِي :—

i. Substantives replace the final فِي by ي for the Construct state and by ي for the Absolute state. Ex.

Emph. فِي Cons. ي Abs. ي — sons.
 .. فِي .. ي .. ي — kids.

ii. Participial adjectives (or nouns) terminating in فِي change it (فِي) into ي for the Construct state (the vowel preceding the penultimate becoming just the same as in the singular Emphatic) and into ي for the Absolute state. (1) Ex.

| Emph. | Cons | Abs | | (sing. فِي) |
|--------------|------------|------------|--------------|-----------------------|
| فِي | ي | ي | — rejoicing. | |
| فِي | ي | ي | — the elect. | (s. فِي) |
| فِي | ي | ي | — reprobate. | (s. فِي) |
| فِي | ي | ي | — complete. | (s. فِي) |
| فِي | ي | ي | — alienated. | (s. فِي) |

Note. Nouns terminating in فِي and having a plural sense (even when used as singular) form their contractions as plural nouns terminating in فِي (§ 220); nouns of the same nature terminating in فِي are contracted as plural nouns terminating in فِي (i above). Ex.

Emph. فِي Cons. ي Abs. ي — cattle.
 .. فِي .. ي .. ي — heavens; skies.

(1) Note that the Absolute state of such nouns and adjectives is similar in form to the corresponding plural participle (in either gender).

B. Plural nouns terminating in ܐܘܢܝܢ

§ 239. The plural nouns (and adjectives) terminating in ܐܘܢܝܢ (mas. or fem.) drop the final ܐܘܢܝܢ for the Construct state and replace the final ܐܘܢܝܢ by Nuṣ (ܢܘܣ) for the Absolute state. Ex.

| Emph. | | Cons. | Abs. | |
|-------------|----|-------------|-------------|-----------------|
| ܐܘܢܝܢܝܢ | f. | ܐܘܢܝܢܝܢ | ܢܘܣܝܢܝܢ | - chosen women. |
| ܐܘܢܝܢܝܢ | m. | ܐܘܢܝܢܝܢ | ܢܘܣܝܢܝܢ | - shepherds. |
| ܐܘܢܝܢܝܢܝܢ | f. | ܐܘܢܝܢܝܢܝܢ | ܢܘܣܝܢܝܢܝܢ | - glories. |
| ܐܘܢܝܢܝܢܝܢܝܢ | f. | ܐܘܢܝܢܝܢܝܢܝܢ | ܢܘܣܝܢܝܢܝܢܝܢ | - merciful. |

Note. Substantives, which do not terminate in the feminine ܐܘܢܝܢ in the singular but have plural forms terminating in ܐܘܢܝܢܝܢ or ܐܘܢܝܢܝܢܝܢ besides the regular one in ܐܘܢܝܢ (§ 210. i-iv) are contracted in the plural mostly according to the regular form terminating in ܐܘܢܝܢ. Ex.

ܐܘܢܝܢܝܢ - day. pl. ܐܘܢܝܢܝܢܝܢ : ܐܘܢܝܢܝܢܝܢ - days.

pl. Cons. ܐܘܢܝܢܝܢܝܢܝܢ : Abs. ܢܘܣܝܢܝܢܝܢ (not ܐܘܢܝܢܝܢܝܢܝܢ : ܢܘܣܝܢܝܢܝܢ)

But the feminine adjectives, which have more than one plural form, are contracted in more than one way conforming to the respective plural forms. Ex.

| | | | | | | |
|-----------------|---|---------------|-------|---------------|------|---------------|
| ܐܘܢܝܢܝܢܝܢ small | } | ܐܘܢܝܢܝܢܝܢܝܢ | Cons. | ܐܘܢܝܢܝܢܝܢܝܢ | Abs. | ܢܘܣܝܢܝܢܝܢܝܢ |
| | | ܐܘܢܝܢܝܢܝܢܝܢܝܢ | .. | ܐܘܢܝܢܝܢܝܢܝܢܝܢ | .. | ܢܘܣܝܢܝܢܝܢܝܢܝܢ |

§ 240. **Syntax-** I. The Emphatic state with a definite or indefinite sense is the normal form of a noun- substantive or adjective- according to the use of the classical Syriac. Ex. ܐܘܢܝܢܝܢܝܢ - king, ܐܘܢܝܢܝܢܝܢܝܢ - mother, ܐܘܢܝܢܝܢܝܢܝܢ - good. etc.

II. The Absolute state is almost invariably made use of to denote an indefinite sense. x Ex.

سَوِيًّا زَيْتًا - I saw a certain man.

لَجْدًا خَوْدًا - a certain (any) wicked man.

III. To denote *a*) multitude, *b*) distribution *c*) diversity, or *d*) intensity a noun is repeated in the Absolute state. Ex.

a) ضَمْنًا مَرْتَبًا مَرْتَبًا - of all kinds. قَامُوا فِي جُمُوعٍ قَامُوا فِي جُمُوعٍ - they stood in crowds (or group by group);

يَسْأَلُكَ بِمِثْلِهَا بِمِثْلِهَا - let this valley be made full of pits.

b) فِي مَدِينَةٍ فِي مَدِينَةٍ - at times; فِي كُلِّ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ - in every city.

c) فِي لُغَاتٍ فِي لُغَاتٍ in diverse tongues; فِي أَوْقَاتٍ فِي أَوْقَاتٍ - at different times; occasionally.

d) بِرَجُلٍ بِرَجُلٍ - little by little; a little bit; كَثِيرًا كَثِيرًا - very much.

But rarely the repetition is made in the Emphatic state for the same significations. Ex. لُحْمًا مِنْ خُبْزٍ لُحْمًا مِنْ خُبْزٍ a loaf of bread each. فِي أَوْقَاتٍ فِي أَوْقَاتٍ - from time to time. لَا تَكُنْ فِي مِثَالِهَا فِي مِثَالِهَا وَلَا فِي مِثَالِهَا فِي مِثَالِهَا - Thou shalt not have diverse weights in thy bag.

IV. كَوْنًا (Kōl) - 'all' (m. & f., sing. & pl., subs. & adj.) contracted from كَوْنًا prefers to be followed by the Absolute state unless the following noun be in the Construct state governing another noun. Ex.

x In almost all cases the Absolute state may be replaced by the Emphatic.

דָּבָר וְכֹל אֲשֶׁר יִשְׁמַע בְּכָל אֶרֶץ - all the remedies (that are) in any place. כָּל יְמֵי חַיֵּיךָ - all the days of thy life.

Note. 1. There are rare instances of דָּבָר followed by the Emphatic state, especially, in the plural. Ex. דָּבָר וְכֹל אֲשֶׁר יִשְׁמַע בְּכָל אֶרֶץ - all streams (Eccl.) לְכָל הַיְהוּדִים - to all believers (Aphr.). לְכָל אֲדָמָה - to all pains.

2. With possessive pronominal suffixes דָּבָר is always followed by the Emphatic state. Ex. כָּל הַכְּנִיָּא - the whole church. כָּל הַיְהוּדִים - all the faithful.

V. דָּבָר in the Absolute state may be used as a substantive for “all”, “every thing”, “every body”. Ex. אֱלֹהֵינוּ - The Lord of all or every thing; אֱלֹהֵינוּ - He delivered every thing into his hands. אֱלֹהֵינוּ - that thou mayst be all to all.

VI. כָּל as substantive in the Emphatic state is used for “the whole”, “the universe”, “all”. Ex. אֱלֹהֵינוּ - The Lord of all; the Lord of the universe. אֱלֹהֵינוּ - worship of all. אֱלֹהֵינוּ - above all things.

Note that דָּבָר with pronominal suffixes always signifies “all”, “whole”, “entire”.

VII. A noun is put generally in the Absolute state (except when it has a pronominal suffix) when a cardinal number (not ordinal) precedes it; it is put in the Emphatic state when the number (cardinal) follows it. Ex.

שְׁנַיִם עָלְמִים - two worlds; אֶחָד עָלְמִים - one

soul and one mind. ٢ ٢ ٢ - two men; ٣ ٣ ٣ - three days.

But rarely, however, numerals (cardinal) are found followed by the Emphatic state and preceded by the Absolute state of nouns. Ex. ٧ ٧ ٧ - seven cows. ٨ ٨ ٨ - eight years.

VIII. The Absolute state is used for the sake of elegance, especially, in the following cases:-

1) When a noun with the genitive preposition ٢ stands for an adjective. Ex. ٣ ٣ ٣ - spiritual wisdom. ٤ ٤ ٤ - corporal food.

2) In negative expressions. Ex. ٥ ٥ ٥ - without sparing. ٦ ٦ ٦ - without money. ٧ ٧ ٧ - without faith. ٨ ٨ ٨ - there is no profit. etc.

But the Emphatic state also is used in negative expressions, as, ٩ ٩ ٩ - without judgment (trial), ١٠ ١٠ ١٠ - without faith. etc.

3) When the noun is immediately preceded by the particle ١١ - "how many", "how much", "some", "several". Ex. ١٢ ١٢ ١٢ - how many years? ١٣ ١٣ ١٣ - how many times? The Emphatic state also occurs after ١٤ . Ex. ١٥ ١٥ ١٥ - how much loss or expense? ١٦ ١٦ ١٦ - how many hirelings?

4) After the Interrogative pronouns m. ١٧ , f. ١٨ . pl. ١٩ . Ex. ٢٠ ٢٠ ٢٠ - what pain? ٢١ ٢١ ٢١ - on what affair? ٢٢ ٢٢ ٢٢ - on (in) what affairs?

Note that the Emphatic state also is used after the above Interrogatives. as, ٢٣ ٢٣ ٢٣ - what commandment?

בְּאֵיזוֹ אֱוִיבָהּ - by what authority? בְּאֵיזוֹ זְמַן - at what time? etc.

5) Poets sometimes employ Absolute state after a Demonstrative pronoun. Ex. הַיּוֹם הַזֶּה (or הַיּוֹם הַזֶּה הַיּוֹם) - this day; בְּזֶמְנוֹ הַזֶּה - during this time. בְּהַיּוֹם הַהוּא - at that moment. etc.

IX. For certain adverbial expressions Abs. st. is used with the prepositions, בְּ, לְ, עִם. Ex. בְּשָׁלוֹם - peacefully. בְּרַגְלֵי אֱוִיבָהּ - on foot; בְּחִנּוּם - gratis; בְּצֶדֶק - justly; לְעוֹלָם וָעוֹלָם or לְעוֹלָם וָעוֹלָם for ever בְּפֶתָע - suddenly, etc. (§ 267).

X. The Absolute state is employed in greetings, wishes, praise. Ex. שָׁלוֹם לְךָ - peace be with (to) thee; בְּרָכָה לְהַיּוֹם הַטוֹב (to God). תְּהֵאֵתָה לְהַיּוֹם הַטוֹב Thanks to God.

XI. The attributive adjective qualifying a noun in the Absolute state is generally put in the same (Abs.) state. Ex. כָּל דָּבָר רָע - every bad word; אֱוִיבָהּ אֱוִיבָהּ - true men. But there are instances in which nouns in the Absolute state are qualified by adjectives in the Emphatic state, or nouns in the Emphatic state qualified by adjectives in the Absolute state. Ex. אֱוִיבָהּ אֱוִיבָהּ אֱוִיבָהּ - to these three true witnesses. אֱוִיבָהּ אֱוִיבָהּ - another God; אֱוִיבָהּ אֱוִיבָהּ אֱוִיבָהּ - seven other spirits. אֱוִיבָהּ אֱוִיבָהּ אֱוִיבָהּ אֱוִיבָהּ - seven kine, fat in their flesh.

Note. אֱוִיבָהּ (w. s. אֱוִיבָהּ) "condition", and אֱוִיבָהּ "error", always take attributive adjectives in the Emphatic state. Ex. אֱוִיבָהּ אֱוִיבָהּ - on the rigorous condition.

וְאִם יִשְׁׁוּב וְעָשָׂה כְּכָל אֲשֶׁר יִצְוֶה אֱלֹהֵי יִשְׂרָאֵל. And the last error shall be worse than the first.

XII. An adjective in the Absolute state is used as predicate (ie., with the sense of verb "to be" followed by the adjective) after a noun in the Emphatic state or in genitive constructions after the Construct state. Ex. עֵינְךָ רָעָה - thy eye is evil. מַיִם שְׁׁוֹבֵי־יָדַיִם מֵטִיבִים - stolen waters are sweet.

But with personal pronouns as subject or mere copula the adjectives may stand in the Absolute state or in the Emphatic state. Ex. אַתְּ רָעָה - you are evil persons. אֲנִי רַב־מְטִיבִים - we are many; אֲנִי עָנִי וְרַב־מְטִיבִים - we are poor. הֵם רָעָה - they are naked.

XIII. The predicative or complementary adjective with הָיָה is put in the Absolute state. Ex. וְהָיָה דְבַר הַזֶּה וְהָיָה אֲדֹמָה - but his word was terrible. הָיָה אֲשֶׁר עָשָׂה אֱלֹהֵי יִשְׂרָאֵל לְבָנֵי יִשְׂרָאֵל - for, these Galeeleans were sinners.

But sometimes the adjective may be put in the Emphatic state with הָיָה, and especially so, when a substantive conception is attached to the adjective. Ex. וְהָיָה אֲנִי וְהָיָה אֲנִי וְהָיָה אֲנִי - and now by this let them be cautious (men). הָיָה אֲשֶׁר הָיָה אֲשֶׁר הָיָה אֲשֶׁר הָיָה - but his mother was a believing woman. וְהָיָה יוֹסֵף וְהָיָה יוֹסֵף וְהָיָה יוֹסֵף - but Joseph, her husband, was a just man.

XIV. Predicative adjective with הָיָה stands quite regularly in the Emphatic state. Ex. וְהָיָה אֲנִי וְהָיָה אֲנִי וְהָיָה אֲנִי - And, besides, it (f.) is immortal. וְהָיָה אֲנִי וְהָיָה אֲנִי וְהָיָה אֲנִי - All (things) that are useful (or every thing that is useful).

XV. A noun or adjective standing as complement to predicate or as object may be put in the Absolute state; but the Emphatic state is of more frequent occurrence, especially, in the case of substantives.

Ex. Abs. st. ܩܘܘܢܐ ܕܥܘܠܡܐ - She was found pregnant.

ܩܘܘܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ - He created them male and female.

Emph. st. ܩܘܘܢܐ ܕܥܘܠܡܐ - He was found victorious.

ܩܘܘܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ - Who, are called wise men.

XVI. "The predicative adjective stands, however, of a necessity in the Emphatic state when it is quite definitely determined". Ex. ܩܘܘܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ.

ܩܘܘܢܐ ܕܥܘܠܡܐ - Jacob is the persecuted and Esau the persecutor.

ܩܘܘܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܩܘܘܢܐ ܕܥܘܠܡܐ - I am the first and I am the last.

XVII. The Absolute state of masculine adjectives is used adverbially (Vide IX above). Ex. ܩܘܘܢܐ - badly;

ܩܘܘܢܐ - well; ܩܘܘܢܐ ܕܥܘܠܡܐ - well, beautifully.

Rarely the Abs. st. of substantives also is used as adverbs. Ex. ܩܘܘܢܐ end ܩܘܘܢܐ - completely; entirely.

But feminine adjectives retain the final ܩܘܢܐ, or they assume the Construct state for adverbial expressions.

Ex. ܩܘܢܐ or ܩܘܢܐ - greatly (from ܩܘܢܐ - great).

ܩܘܢܐ (1) - lastly (ܩܘܢܐ); ܩܘܢܐ - finely (ܩܘܢܐ)

ܩܘܢܐ (2) - firstly (ܩܘܢܐ); ܩܘܢܐ - equally; together; simultaneously (ܩܘܢܐ).

Written also (1) ܩܘܢܐ or ܩܘܢܐ - H.āra's and

(2) ܩܘܢܐ or ܩܘܢܐ - K.ad^hmas, by the East Syrians.

(Construct state) XVIII. 1) For genitive relations the governing word is put in the Construct state immediately before the word governed, which stands in the Emphatic or Absolute state without the genitive prefix ד . Ex. מֶלֶךְ מְלָכִים - king of kings, אֱלֹהֵי אֱלֹהִים - God of gods. יְרֵאָה אֱלֹהִים - fear of God; religion.

Exception: After כִּסֵּי (or כִּסֵּי or כִּסֵּי) Cons. st. of כִּסֵּי (or כִּסֵּי) - throne, seat - the word governed always takes the prefix Dalath. Ex. כִּסֵּי דִּבְרֵי - judgement seat.

2) Short words like the post-positive particles אֲנִי : אַתָּה : הוּא : אֵינוֹ etc. as well as וְעַתָּה : וְעַתָּה : וְעַתָּה : וְעַתָּה : וְעַתָּה etc., may sometimes interrupt the succession. Ex. $\text{אֱלֹהֵי שָׁמַיִם אֲנִי}$ - God, however, of heaven. $\text{וְעַתָּה אֲנִי אֲנִי}$ - the cause, to wit, of pain. $\text{וְעַתָּה אֲנִי אֲנִי}$ - that they are the sons of the righteous. $\text{וְעַתָּה אֲנִי אֲנִי}$ - he was a mighty man of strength. $\text{וְעַתָּה אֲנִי אֲנִי}$ - But, the sons of Balha.

3) If the governing noun be in the Emphatic state or with a possessive suffix the genitive preposition ד is invariably prefixed to the noun governed to denote the genitive relation. Ex. $\text{דְּאִנְשֵׁי אֱמִילִים}$ - race of men. $\text{דְּאֵלֹהִים אֶלְיָשׁ}$ - The Lamb of God.

XIX. A noun in the Construct state may govern more than one noun in the genitive (without the gen. prep. ד). Ex. $\text{אֲבִי וְבָרְכֵי וְרוּחַ קֹדֶשׁ קַיִן}$ - In the name of the Father and of the Son and of the Holy Spirit. Sometimes the additional nouns may take the gen.

prep. ׀. Ex. $\text{מְדַלְּתֵי דְּלִטְתָּי וְדִבְרֵי דְּלִטְתָּי}$ - The Lord of crowns and of divine retributions.

But instances are very rare in which more than one noun in the Construct state govern a single noun in the genitive (without the gen. prep. ׀). Ex.

$\text{כְּתוּבֵיהֶם וְקוֹרְאֵיהֶם}$ - writers and readers of their names.

XX. A noun denoting quality or property governed by another noun in the Construct state serves as an adjective. Ex.

רוּחַ קֹדֶשׁ - Holy Spirit; עִיר קֹדֶשׁ - Holy city.

קֶמֶט כֶּסֶף - counterfeit money; false coin. Likewise

חֵירוּת עוֹלָם - everlasting liberty. הַר סִינַי - Mount

Sinai or Sinaitic mountain. אֶרֶץ מִצְרַיִם - in the land of Egypt or in the Egyptian land.

XXI. a) The attributive adjective qualifying the governing noun and agreeing with it in gender and number is generally put after the noun governed, and in the Emphatic state. Ex.

$\text{יְהוָה יְבָרֵךְ אֶת יְמֵי אֲבוֹתֵינוּ וְאֶת יְמֵינוּ}$ - He (the death) leads and gathers to

him beloved children of (a few) days (old) whom their parents have not satisfactorily enjoyed (Aphr.).

b) But sometimes the attributive adjective qualifying the governing noun in the Emphatic state is put in the Construct state before the noun-governed to form a compound adjective with it (the noun governed).

Ex. סֵפֶל חַיִּים - the life-bearing ship. אִישׁ בְּהוּלָה

- a dull-headed man. מַלְאָכָה מְלֵאָה

- Hail Mary! full of grace.

Note. Whether the attributive adjective qualifies the governing noun or the noun-governed may be determined by its agreement with either of them in gender and number or by the context when both of them are of the same gender and number. Ex.

בְּיָדָא דְּמַלְכָא דְּבְרָא - a good daughter of the king.

בְּיָדָא דְּבְרָא דְּמַלְכָא - a daughter of the good king.

בְּיָדָא דְּמַלְכָא דְּבְרָא - son of a good king; or a good son of [the king.

XXII. If a Noun Agent or participial adjective stands in the place of the governing noun (in the Cons. st.), prepositions appropriate to the object (after the verbal form) may be prefixed to the noun-governed.

Ex. בְּיָדָא דְּבְרָא דְּמַלְכָא - beautiful in appearance.

בְּיָדָא דְּבְרָא דְּמַלְכָא - acceptor of face, ie., hypocrite.

בְּיָדָא דְּבְרָא דְּמַלְכָא דְּבְרָא - Jerusalem that kills the prophets and stones them that are sent to her.

Jerusalem that kills the prophets and stones them that are sent to her.

XXIII. If a Noun Agent formed from a derived Active verb (PA'EL, AP^h'EL, S^vAP^h'EL) or a Noun Passive formed from passive verb (ET^hp'EL, ET^hPA'AL etc.) stands in the place of the governing noun (in the Cons. st.) it is contracted as a participial adjective without the termination בְּיָדָא. Ex.

בְּיָדָא דְּבְרָא דְּמַלְכָא - In the grave that corrupts all beauties.

בְּיָדָא דְּבְרָא דְּמַלְכָא - speakers of lie.

בְּיָדָא דְּבְרָא דְּמַלְכָא - Catechumens; Christians; instructed for Christ (Act. Mar. V. 419).

XXIV. Sometimes adjectives are put in the Construct state before adverbs for the sake of elegance, imitating Greek. Ex.

בְּיָדָא דְּבְרָא דְּמַלְכָא - Those who die quickly. בְּיָדָא דְּבְרָא דְּמַלְכָא

Those who live badly or those who lead a miserable life. $\text{אֲשֶׁר יָצְאוּ מִן הַבְּרִיָּה וְזָבְחוּ בְּעֵינֵיהֶם} -$ Those that leap nimbly over its valleys.

Similar occur the circumlocutions for "self". Ex.

$\text{אֲהַבְּתֶם אֶתְּמוֹתְכֶם} -$ loving themselves.

$\text{אֲשֶׁר יִשְׁחַץ אֶתְּמוֹתָיו} -$ the serpent that crushes itself.

XXV. $\text{מִן} -$ "Something, some one, some, certain, several, any, or any one" stands unchanged in all genders, numbers, and states, either as substantive or adjective. Ex.

$\text{מִן הַבְּרִיָּה} -$ some food; something eatable.

$\text{מִן הַיָּד} -$ fear for something. $\text{מִן הַיָּד} -$ something more.

$\text{מִן הַיָּד} -$ something great. $\text{מִן הַיָּד} -$ some men.

Vocabulary.

- $\text{אֶתְּמוֹתָם} m.$ an element; a first principle.
- $\text{אֶתְּמוֹתָם} f.$ confidence, uncovering of the face.
- $\text{בְּעֵינֵיהֶם} m.$ for, on, for the sake of: upon.
- $\text{בְּעֵינֵיהֶם} m.$ fraud, deceit, dissimulation.
- $\text{בְּעֵינֵיהֶם} f.$ place of refuge
- $\text{בְּעֵינֵיהֶם} f.$ usefulness, advantage.
- $\text{בְּעֵינֵיהֶם} m.$ but, yet, however; never the less.
- $\text{בְּעֵינֵיהֶם} m.$ contentious, mischievous.
- $\text{בְּעֵינֵיהֶם} m.$ colour, sort; kind: species.
- $\text{בְּעֵינֵיהֶם} Aph.$ (to fail) to come to an end.
- $\text{בְּעֵינֵיהֶם} f.$ circumcision; the foreskin.
- $\text{בְּעֵינֵיהֶם} pr. n.$ to call blessed.
- $\text{בְּעֵינֵיהֶם} PA.$ to bereave, deprive.
- $\text{בְּעֵינֵיהֶם} pr. n.$ Josias, king of Juda.

- 𐤀𐤂𐤏𐤕 f. covetousness.
 𐤀𐤂𐤏𐤕 m. adj. rich,
 prosperous.
 𐤀𐤂𐤏𐤕 m. money, silver,
 silver coin.
 𐤀𐤂𐤏𐤕 𐤀𐤂𐤏𐤕 hand-writing;
 autograph.
 𐤀𐤂𐤏𐤕 m. eloquent, talka-
 tive, endowed with the
 power of speech.
 𐤀𐤂𐤏𐤕 𐤀𐤂𐤏𐤕 before, afore time,
 once upon a time, from
 the beginning.
 𐤀𐤂𐤏𐤕 (only Con. st.) enough
 quantity, sufficiency.
 𐤀𐤂𐤏𐤕 rest-giving; servant
 𐤀𐤂𐤏𐤕 f. rebuke com-
 plaint, charge.
 𐤀𐤂𐤏𐤕 : 𐤀𐤂𐤏𐤕 f. pl. 𐤀𐤂𐤏𐤕 : 𐤀𐤂𐤏𐤕
 possession, distribution,
 limit, pasture.
 𐤀𐤂𐤏𐤕 f. expense.
 𐤀𐤂𐤏𐤕 PA. to adorn, glorify,
 to make to triumph.
 (𐤀𐤂𐤏𐤕) 𐤀𐤂𐤏𐤕 of animal soul,
 physical life, vital
 principle.
 𐤀𐤂𐤏𐤕 m. end.
 𐤀𐤂𐤏𐤕 m. energy; strength;
 vehemence; violence.
 𐤀𐤂𐤏𐤕 to squeeze,
 press out, tread.
- 𐤀𐤂𐤏𐤕 𐤀𐤂𐤏𐤕 for century
 of centuries, ie. for ever.
 𐤀𐤂𐤏𐤕 nakedly.
 𐤀𐤂𐤏𐤕 m. aged.
 𐤀𐤂𐤏𐤕 to be like, compar-
 able, equal, (P^{ec}AL only
 pres. part.).
 𐤀𐤂𐤏𐤕 (pl. 𐤀𐤂𐤏𐤕 : 𐤀𐤂𐤏𐤕) f. the
 palm of the hand or
 the sole of the foot.
 𐤀𐤂𐤏𐤕 to tie, bind;
 intrans. to harden,
 stiffen, curdle.
 𐤀𐤂𐤏𐤕 m. end, death.
 𐤀𐤂𐤏𐤕 f. soberness, com-
 posure, cool reasoning;
 prudence.
 𐤀𐤂𐤏𐤕 m. vibration,
 a twitch, jerk.
 𐤀𐤂𐤏𐤕 𐤀𐤂𐤏𐤕 a blink, a second,
 a twinkling of the eye.
 𐤀𐤂𐤏𐤕 m. low-land; pl.
 skirts, borders, lower
 parts.
 𐤀𐤂𐤏𐤕 m. rivulet.
 𐤀𐤂𐤏𐤕 f. feebleness,
 debility, lowliness,
 cowardice.
 𐤀𐤂𐤏𐤕 m. true, firm, legal,
 solid.
 𐤀𐤂𐤏𐤕 m. avenger,
 inquirer.

ⲁⲃⲉⲛⲓ m. dragon, metaph. ⲉⲛⲓⲛⲓⲛⲓ f. stumbling block,
devil. offence, scandal.

Exercise 44 A.

- 1 ⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 2 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 3 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 4 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 5 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 6 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 7 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 8 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 9 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 10 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 11 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 12 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 13 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 14 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 15 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 16 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ
- 17 ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ ⲉⲛⲓⲛⲓⲛⲓ

54 ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
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 55 ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ (1)
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 56 ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 (Aphr.) ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 57 ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
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 58 (Aphr.) ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 59 ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
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 60 ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 (Prov.) ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

Exercise 44 B.

[Use Construct or Absolute state or both according to the requirement in each sentence.]

1. There shall be no end to his kingdom.
2. Garden of delights (that is) kept for the saints.
3. Peace to thee, pure and holy virgin.
4. The bride-chamber rose in a moment (ܕܥܘܠܡܐ ܕܥܘܠܡܐ).
5. Come (f.) in peace, ship, bearing new life.
6. At night dawned the star

(1) An inverted genitive construction after the Hebrew usage, meaning "fruits of humility". Likewise ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ means "their visible body". Such usage is exceptional in Syriac.

of light to Jacob in the wilderness. 7. Blessed is he that adores Him always (ܘܕܠܘܢܐ). 8. And let the daughter of Tyre adore Him. 9. He remembered His grace and (His) faithfulness to those of the house of Israel. 10. The fear of God (is) the beginning of wisdom. 11. He came to Beth-pa'ghe (ܒܝܬ ܦܥܝܓܗܐ) near the mount of Olives. 12. You will persecute them from town to town. 13. Let his thought be straight with all men. 14. Thy (f.) power is extended over all peoples. 15. And you seek falsehood for ever. 16. Thou (m.) hast hated all those-who-do-falsehood (ܕܘܚܒܝܢ ܕܐܝܢܐ ܕܡܝܬܐ). 17. Commandments of the Lord (are) righteous. 18. Let Thy (m.) mercy be abundant. 19. Lord, Thy mercy is for ever; Lord, Thy remembrance is for generation of generations. 20. Praise ye (m.) the Lord of lords whose mercy is for ever. 21. In the evening time give (m. s.) thanks (ܕܘܚܒܝܢ ܕܐܝܢܐ ܕܡܝܬܐ) for all sacrifices. 22. Thou art the true light, which enlightens all creations. 23. Oh! the dead, the dwellers of graves, acquire (m.) courage. 24. A good man will be satiated with (ܘܕܠܘܢܐ) the fruits of his mouth and every man will be rewarded according to (ܘܕܠܘܢܐ) the work of his hands. 25. And their (m.) blood ascended before the tribunal of Christ. 26. My soul is always in Thy hand; I have not forgotten Thy law. 27. Behold, the day of her commemoration is celebrated in heaven and on (ܘܕܠܘܢܐ) earth. 28. Glory be to Christ who built the holy Church with (ܘܕܠܘܢܐ) the palm of His hands. 29. He will give us confidence before the throne of His divinity. 30. When the throne of judgement is set up (ܘܕܠܘܢܐ) make us stand (m. s.) on (ܘܕܠܘܢܐ) thy right-side. 31. Blessed are the poor (m. pl.) in spirit, for (ܘܕܠܘܢܐ) theirs is the kingdom of heaven. 32. Different (ܘܕܠܘܢܐ) is the body which is in heaven and different (the body) which is on earth. 33. Hear ye the word (ܘܕܠܘܢܐ) of the Lord of lords. 34. There is

no use of (כ) faithless (דָּלַל מְחַמְדֵּה) circumcision.
 35. I will bring-to-naught her joys and her feasts and her new moons and her Sabbaths. 36. He will eat (pres.) dust all his days for ever because he seduced (אָדָּפָה) Eve with food. 37. The error of the fools shall destroy them. 38. Every one that is proud in his heart (כָּפֹר כִּי יִצְדֵּק) is unclean before the Lord. 39. He that is contentious in his words is not trust worthy (בְּדַבָּרָא).
 40. Lo! I see that we are in the midst of (בְּתוֹכָם) mountains which encircle (חָדְדוּ) us from this side.
 41. He entered the town which (is) near the (river) Tigris (בְּעֵבֶר). 42. He was, however, a powerful and rich man, but a leper. 43. Be Thou, Lord, the gatherer and helper to those who partake in the commemoration of the mother of Thy Christ and of the saints, Thy servants (עַבְדֵּיךָ). 44. She wrote the letter with-her-own-hand (בְּיָדָהּ). 45. Oh! the Magi, the princes (lit. sons of kings) adored Thee in Jerusalem. 46. He that is mighty has done great things to me (לִּי) and His name is holy. 47. The Lord of divine crowns and remunerations, give by Thy compassion a double reward to our debility. 48. Glory to Thee, my Lord, because (עַד) in all generations Thou hast the just (m. pl.) who reconcile (pres.) Thy name. 49. His visible eyes (עֵינָיו הַנִּשְׁתָּבְחִים - see f. n. to A. 55 above) look on (עַל) the earth but (עַל) his mental eyes (עֵינָיו הַנִּשְׁתָּבְחִים) (look) to the extreme height (עַד הַשָּׁמַיִם).
 50. Humility is the fountain of peace and the rivulets of tranquillity flow from it. 51. They are wise in their-own-eyes and prudent before (לְפָנֵיהֶם) their face. 52. Those who build a fortress shall reckon its expenses that they may not be-an-object-of-ridicule (לְפָנֵיהֶם) to those who pass by the way (lit. passers of...). 53. The

Holy One left before Adam all the trees of the Paradise as they were bearing (خُجْرًا بَارِكًا) blessed fruit. 54. The day's bread is enough for the poor (m. s.); the rich (man) thinks of the years (سِنِينَ) which he is not living (يَعْلَمُ). 55. They (m.) went out in different forms (بِأَشْكَالٍ مُّخْتَلِفَةٍ) of unclean beasts and reptiles. 56. Children's children (lit. sons of sons) are the crown of old (men); and the glory of the children are their parents. 57. A false coin is not accepted any where it may go to (لَا يَقْبَلُهَا فِي حَيْثُ وَجَدَهَا). 58. Animals of the sea are strong and the dragons which are (?) in it are wonderful. 59. It (death) leads to itself (لَا إِلَهَ إِلَّا هُوَ) the rich men, immersed in delicacies (مُتَمَتِّعِينَ بِرِزْقِهِمْ) and they leave away their wealth as waves of the sea. 60. Our Lord opened before us His great treasury which is filled (with) all goods; in it (is) charity; in it (is) peace; in it (is) love; in it (is) healing; in it (is) purity; in it (are) all good, beautiful and excellent species.

LESSON XLVIII.

ADJECTIVE - शब्दविशेषणः

Degrees of Comparison - तुल्यशक्तिः

§ 241. There are three degrees of comparison, namely, Positive, Comparative and Superlative. The Adjective as such is in the positive degree. The Adjectives in the Positive degree have been treated in Lesson XLVI. There are no particular terminations as in Latin or Sanskrit to mark the comparative or the

Superlative degree. They are formed in different ways as shown below :—

I. The Comparative Degree.

§ 242. There are two elements in comparison:—
 1) The standard of comparison or that with which something is compared. 2) The subject of comparison or that which is compared. So, in the sentence $\text{דָּוָהּ אֶתְּךָ} \text{ רַחֲמֶיךָ} \text{ מִרְעָוָהּ} \text{ אֵלֵינוּ}$ - “Thy mercy is greater than our wickedness” - רַחֲמֶיךָ is the standard of comparison and רְעָוָהּ the subject of comparison.

i. The preposition מִן with the meaning “than” “more than”, “rather than” is the particle usually employed to denote comparison. It precedes the standard and follows the subject of comparison. If there be an adjective signifying comparison it precedes (generally in the Absolute state) the particle מִן . Ex. $\text{חָכְמָה} \text{ מִן} \text{ עֲשָׂרֵים אֲלָפִים} \text{ טוֹבָה}$ - Wisdom is better than riches.

ii. For the sake of more clarity the particles אֶלְכֵּן or וְעַתָּה (or both, for the sake of emphasis) may be added, generally, before מִן . Ex. $\text{אֶלְכֵּן} \text{ וְעַתָּה} \text{ מִן} \text{ אֶתְּךָ} \text{ אֵלֵינוּ} \text{ שֵׁנִי} \text{ מִן} \text{ חָמֶיךָ}$ - His teeth are whiter than milk.

iii. If there be no adjective (signifying comparison) מִן , $\text{מִן} \text{ אֶלְכֵּן}$ or $\text{מִן} \text{ וְעַתָּה}$ alone is used to express comparison. Ex. $\text{אֶתְּךָ} \text{ מִן} \text{ אֵלֵינוּ} \text{ אֶתְּךָ} \text{ מִן} \text{ אֵלֵינוּ}$ - Thou hast loved evil (things) more than good (things).

iv. For comparison of inferiority, besides the above conditions, any of the particles קָטָן , רָצוֹן , רָצוֹן - “little”, “wanting” should precede the adjective. Ex.

פֶּטֶר פְּחוּט מִיָּדְךָ - Peter is less wise than you.

But after a particle of inferiority adjectives may be replaced by their substantives in the ablative case. Ex.

פֶּטֶר פְּחוּט מִיָּדְךָ מִחֵכְמָה - Peter is less wise than you (lit. Peter is less than you in wisdom).

v. **וְ** and **לְ** are some times used as particles of comparison, meaning "than". Ex. **דַּלְיָלָה אֶת הַלְּחָמַיִם**
לִמְיָדָה מִשֶּׁמֶטְוֶה וְיָדְוֶה מִיָּדְךָ וְיָדְוֶה מִיָּדְךָ
It is easier for a camel (or an anchor-rope) to pass through the eye of a needle than (for) a rich man to enter the kingdom of God. (Matt. 19-24.)

פְּטִיבָה לְךָ אֶחָד מִיְּדְוֶה מִיָּדְךָ מִכֹּל גִּבְרִית וְיָדְוֶה יָדְוֶה
תְּלַחֲשֶׁנּוּ - It is expedient for thee that one of thy members should perish rather than thy whole body be cast into hell. (Ibid. V. 30).

Note. i. Dalath (ד) is prefixed to the standard of comparison, after **מִן**, if it be 1) a noun with a case-forming preposition or 2) an Infinitive (cons.) or any other form of verb expressed or not. Ex. 1) **וְיָדְוֶה מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ** - And men loved darkness more than the light. (John. 3, 19).

2) **טוֹב לִמְיָדָה מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ**
It is good to trust in the Lord rather than to trust in the ruler. (Ps.)

ii. Sometimes the particle **מִן** used to bring about the force of comparison may denote a quality existing in too high a degree or beyond expression. Ex.

מִיָּדְךָ מִיָּדְךָ - It is beyond expression.

מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ - It is too great for us and for all creations

iii. Very rarely the particle **כִּי** appears in the place of

to express comparison. Ex. $\text{אֲנִי מְאֹד מְבָרָךְ מִכָּל הַכֹּהֲנִים וְהַגִּידִים אֲשֶׁר בְּמִלְכוּתְךָ}$ - He found them ten times better than all the magicians and soothsayers that were in his kingdom. (Dan. 1. 20).

II. The Superlative Degree.

§ 243. The Superlative expresses the highest degree of quality or quantity denoted by an adjective or adverb. The Superlative degree may be either A. Relative or B. Absolute.

A. The Superlative relative is expressed in different ways:—

i. By putting the adjective in the Emphatic state before a plural noun in the genitive (?) or ablative (ב) case. Ex. $\text{הַגָּדוֹל בְּנְבִיִּים}$ or $\text{הַגָּדוֹל מִנְּבִיִּים}$ - the great among the prophets or the greatest of the prophets.

$\text{הַגָּדוֹל בְּנְבִיִּים}$ or $\text{הַגָּדוֹל מִנְּבִיִּים}$ - the great (ones) among the prophets.

Note. Sometimes the adjective may be put in the Construct state when the noun following is in the ablative. Ex.

$\text{בְּרֵכָה בְּנָשִׁים}$ - Blessed amongst women. $\text{הַגָּדוֹל מִנְּבִיִּים}$ - the greatest of the prophets.

ii. By adding a pronominal suffix to the adjective in agreement with the plural noun following in the genitive (?) case. Ex. $\text{הַמְּעַט מֵהַאֲפֹסְטֹלִים}$ - the least of the Apostles.

iii. By putting the adjective in the Construct state followed by a plural noun governed by the preposition מִן . Ex. $\text{הַגָּדוֹל מִן־נְבִיִּים}$ - the greatest of the prophets.

$\text{הַגָּדוֹל מִן־נְבִיִּים}$ - the great ones of the prophets.

N. B.— In expressing the first two kinds of Superlatives given above (i & ii) the copula “to be” may be

inserted, as, $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ or $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ or $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ – Isaias is the greatest of the prophets.

But the third kind with adjectives in the Construct state (iii) should not be altered like this. Never should, therefore, be said – $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ for $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ or $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ for $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ etc.

B. The Superlative absolute is expressed by an adjective in the Construct state followed by כָּל governed by the preposition בְּ or מִ . Ex.

$\text{קָדְשׁ כָּל} \text{ בְּכָל} \text{ מְדִינָה}$ – the most holy. $\text{שֶׁבַח כָּל} \text{ מְדִינָה}$ – the most adorable or adored by all. $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ – chastity is the most exalted virtue, or, chastity is the virtue most exalted of all. $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ – To Thy most exalted Lordship.

§ 244. Note 1. The superlative signification is also made by the genitive construction, by putting a noun in the Construct state before a plural noun in the Definite or Absolute state. Ex. $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ – The Supreme God. $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ – The Supreme Lord. $\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ – The purest virgin.

2. A degree nearing the Superlative – “very” is expressed by adding 1) מְאֹד or מְאֵלֶּם (or both together for greater emphasis) before adjectives, 2) כָּל m. כָּל f. “every”, generally before nouns, 3) מְאֹד or מְאֵלֶּם after adjectives. Ex.

$\text{יְהוָה אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$ – His speech was very clear.

תְּהִלָּתוֹ עֲמֻקָּה - His thoughts are very deep.

וַיִּשְׂמְחוּ בְּעֵצָה יְשׁוּעָה - They rejoiced with exceeding joy.

וְעַתָּה יְהוָה אֱלֹהֵינוּ יְהוָה - Come, Thou, Oh! most holy Spirit.

וְעַתָּה יְהוָה אֱלֹהֵינוּ יְהוָה - very or most honourable or reverend.

3. The words אֱלֹהִים - Lord, and אֱלֹהֵינוּ - God, are sometimes employed for a superlative significance, i.e. to denote something in the highest degree of qualification. Ex. אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ - Thy justice is like the highest mountain (lit. Thy justice is like the mountain of God).

וְעַתָּה יְהוָה אֱלֹהֵינוּ יְהוָה - And its branches are over the highest cedars וְעַתָּה יְהוָה אֱלֹהֵינוּ יְהוָה - The evil spirit troubles him exceedingly [such sentences may often be found translated literally].

4. The negative conjunction וְאִם "and not" is some times employed to bring about a superlative sense after a noun qualified by אֱלֹהִים. Ex.

וְאִם אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ - All plague, but there is none as the plague of the heart (Ecclus.25. 18).

וְאִם אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ : וְאִם אֱלֹהֵינוּ אֱלֹהֵינוּ - And all wickedness, but there is none as the wickedness of a woman. (Ibid. 19).

וְאִם אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ : וְאִם אֱלֹהֵינוּ אֱלֹהֵינוּ - And all afflictions, but there is none as the affliction of one who hates (Ibid. 20).

וְאִם אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ : וְאִם אֱלֹהֵינוּ אֱלֹהֵינוּ - And all revenges, but there is none as the revenge of an enemy (Ibid. 21).

§ 245. **Syntax.** I. Verbs denoting a sense of propensity govern their object with the preposition **ܘܢܐܢܐ**. Ex. **ܘܢܐܢܐ ܘܢܐܢܐ ܘܢܐܢܐ** - Look upon me and have mercy on me.

II. **ܘܢܐܢܐ . . . ܘܢܐܢܐ** or **ܘܢܐܢܐ . . . ܘܢܐܢܐ** (agreeing with the nouns for which they stand) are used in the sense of “some others”, and prepositions may be added to them as to nouns. Ex.

ܘܢܐܢܐ ܘܢܐܢܐ ܘܢܐܢܐ - some of them of iron and others of earthen-ware of clay. (Aphr.).

III. The thing, of which something is made is put in the genitive case. Ex. **ܘܢܐܢܐ ܘܢܐܢܐ** - iron-leg; **ܘܢܐܢܐ ܘܢܐܢܐ** - golden mouth. etc.

Vocabulary.

ܘܢܐܢܐ Aph. to give offence, to scandalize.

ܘܢܐܢܐ m. house-top, roof.

ܘܢܐܢܐ (dep.) to prove, observe, consider.

ܘܢܐܢܐ EthPA. to be naturally disposed; to be seduced or defeated by cupidity.

ܘܢܐܢܐ if.

ܘܢܐܢܐ adj. hidden, secret, mystical.

ܘܢܐܢܐ warrior; mighty man.

ܘܢܐܢܐ valiance.

ܘܢܐܢܐ adj. m. easy.

ܘܢܐܢܐ PA. to join together, to unite in marriage.

ܘܢܐܢܐ f. shout; outcry; loud voice.

ܘܢܐܢܐ m. earthen-ware; earthen vessel; brick.

ܘܢܐܢܐ m. clay.

ܘܢܐܢܐ m. adj. precious; honourable.

ܘܢܐܢܐ f. honey-comb.

ܘܢܐܢܐ m. spear-head; point of an arrow or spear.

- ገረዳጃ gratis; empty; in
 vain; freely; without
 expense.
- ገረዳጃ f. reproof;
 refutation; admonition.
- ገረዳጃ m. number.
- ገረዳጃ m. fat; fattened
 beast; fatling.
- ገረዳጃ journey; space.
- ገረዳጃ journey; space
 (adverbially).
- ገረዳጃ m. tent.
- ገረዳጃ f. longani-
 mity.
- ገረዳጃ adj. m. gentle; toler-
 able; tranquil.
- ገረዳጃ calm; quiet; rest.
- ገረዳጃ adj. m. quarrelsome.
- ገረዳጃ f. kiss.
- ገረዳጃ to outweigh; to
 preponderate.
- ገረዳጃ f. testimony.
- ገረዳጃ m. hair.
- ገረዳጃ PA. to turn aside; to
 pervert.
- ገረዳጃ f. division;
 dissension.
- ገረዳጃ adv. well; better;
 useful; expedient.
- ገረዳጃ : ገረዳጃ pl. f. finger;
 digit.
- ገረዳጃ EthPA. to be
 prayed.
- ገረዳጃ pl. ገረዳጃ m. mill-
 stone.
- ገረዳጃ : ገረዳጃ High priest.
- ገረዳጃ pride (of spirit)
- ገረዳጃ m. a neighbour;
 neighbouring.
- ገረዳጃ lie; falsehood.
- ገረዳጃ f. repentance.
- ገረዳጃ Ethp^h. to trust;
 to confide.
- ገረዳጃ m. fat.

Exercise 45 A.

- 1 ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ
- 2 ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ
- 3 ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ
- 4 ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ
- 5 ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ
- 6 ገረዳጃ (Prov.) ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ ገረዳጃ

7 (Act. Mar.) . . .
 8 . . .
 9 (Act. Mar.) . . .
 10 . . .
 11 (Aphr.) . . .
 12 (Act. Mar) . . .
 13 (Ibid.) . . .
 14 (Prov.) . . .
 15 . . .
 16 . . .
 17 (Aphr.) . . .
 18 (Prov.) . . .
 19 (Aphr.) . . .
 20 (Ecclus.) . . .
 21 (Aphr.) . . .
 22 (Ecclus.) . . .
 . . .

23 (Ibid.) . $\text{בְּיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 24 (Ecclus.) . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 25 (Ibid.) . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 (Prov.) . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 26 . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 27 (Ibid.) . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 28 (John 4. 12) . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 29 (Jonas 3. 3.) . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 30 (Ephr.) . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 31 (Math. 10. 15.) . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 32 (Luke. 17. 2.) . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 33 (Math.) . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו
 34 . $\text{וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו} \text{ וְיָמָיו}$. וְיָמָיו

(1) וְיָמָיו is the Absolute state of וְיָמָיו . But sometimes personal suffixes are added to וְיָמָיו as if the final וְיָמָיו of וְיָמָיו were the plural Emphatic ending, as $\text{וְיָמָיו} \text{ וְיָמָיו}$, $\text{וְיָמָיו} \text{ וְיָמָיו}$ etc. Likewise $\text{וְיָמָיו} \text{ וְיָמָיו}$ - the cup bearer, in which וְיָמָיו is the Abs. st. of וְיָמָיו , takes personal suffixes as, $\text{וְיָמָיו} \text{ וְיָמָיו}$, $\text{וְיָמָיו} \text{ וְיָמָיו}$ etc.

35 וְיִשְׁמְרֵנוּ אֱלֹהֵינוּ אֲנִי וְיִשְׁמְרֵנוּ אֱלֹהֵינוּ אֲנִי (Math. 5.30) וְיִשְׁמְרֵנוּ אֱלֹהֵינוּ אֲנִי
וְיִשְׁמְרֵנוּ אֱלֹהֵינוּ אֲנִי (Aphr.) וְיִשְׁמְרֵנוּ אֱלֹהֵינוּ אֲנִי

Exercise 45 B.

1. His words are softer than oil, but (○) they are
 spear-heads. 2 The Supreme God will appear (יִשְׁמְרֵנוּ אֱלֹהֵינוּ אֲנִי)
 in Sion. 3. Those who are my enemies for no cause
 (וְיִשְׁמְרֵנוּ אֱלֹהֵינוּ אֲנִי) have increased more than the hairs
 of my head, and my false enemies have become stronger
 than (וְיִשְׁמְרֵנוּ אֱלֹהֵינוּ אֲנִי) my bones. 4. Better is the poor
 (man) than the rich man that lies. 5. Better is the
 wise (man) than a strong (man): and a man of learning
 than a valiant man. 6. If thou hast found a man who
 is wise in his own eyes, a fool is much better than him. 7.
 A patient man is better than a mighty man: and he that
 subdues himself is better than he who holds a city. 8.
 He loves a contrite heart more than holocausts. 9. Men
 loved darkness more than the light. 10. Better is a
 neighbour, who is near, than a brother, who is away.
 11. Open reproof is better than hidden friendship. 12.
 They (f.) are too old to bring-forth. 13. He loved (p.
 Impf.) honour rather than praise. 14. This fault is
 worse than that of R^chev'am. 15. For, his good will
 is more powerful than the strength of his nature. 16.
 More than all his friends he was near. 17. He that
 loves son or daughter more than me is not worthy of
 me. 18. In the cave I will bring-forth him, the eldest
 of all. 19. Because (?) the word is too high for my
 tongue (וְיִשְׁמְרֵנוּ אֱלֹהֵינוּ אֲנִי). 20. It is better to trust in the
 Lord than to trust in the man. 21. This day, on which

mercy went forth to (ܩܘܪܕܝܢܐ) sinners is greater than all the days. 22. There is no love that is greater than this, that a man lays (impf.) himself for his friends. 23. Thy mercy weighs more than the mountains balanced by Thee (ܩܘܪܕܝܢܐ ܩܘܪܕܝܢܐ). 24. The Hidden (one) is hidden above all and He came to birth (ܩܘܪܕܝܢܐ) and He put on (ܩܘܪܕܝܢܐ) body from the Virgin Mother. The Lord loved the gates of Sion more than all the tents of Jacob. 26. About Moses, the faithful man, is thus written (ܩܘܪܕܝܢܐ):⁽¹⁾ "He was the most humble of all the men (who were ?) on the face of the earth". 27. I have loved the way of thy testimony more than all the wealth. 28. And the words of the wise (m. pl.) are heard with pleasure (ܩܘܪܕܝܢܐ) rather than the shouting of a foolish ruler. 29. But I tell you (f. pl.) that it will be more tolerable for Tyre and Sidon in that day of judgment than for you (Math. xi. 22). 30. But I tell thee (f s.) that it will be more tolerable for the land of Sodom than for thee. (Ibid. 24). 31. The most exalted Trinity (ܩܘܪܕܝܢܐ ܩܘܪܕܝܢܐ ܩܘܪܕܝܢܐ) spare us all. 32. For, now our life has-come-near (ܩܘܪܕܝܢܐ) us more than when we have believed. 33. Amen. amen, I say to you (m. pl.)⁽¹⁾ "He that believes in me will also do the works I am doing and more than these he will do". 34. But it is easier that heaven and earth shall pass rather than a letter of (ܩܘܪܕܝܢܐ) the laws should pass. 35. I say to you:⁽¹⁾ "thus there will be joy in heaven for (ܩܘܪܕܝܢܐ) one sinner that repents rather than ninety nine (ܩܘܪܕܝܢܐ ܩܘܪܕܝܢܐ) just men for whom repentance is not required.

(1) In the place of inverted commas use ?.

LESSON XLIX.

NUMERALS.

I. Cardinal Numbers.

First decade (1-10)

§ 246. The First two decades (1-19) have different forms for masculine and feminine genders. From three to ten (3-10 inclusive) feminine numbers are formed by contraction of masculine numbers.

| Mas. | Fem. | |
|-------|------|------------|
| ١ | ١ | one - 1. |
| ٢ | ٢ | two - 2. |
| ٣ | ٣ | three - 3. |
| ٤ | ٤ | four - 4. |
| ٥ | ٥ | five - 5. |
| (1) ٦ | ٦ | six - 6. |
| ٧ | ٧ | seven - 7. |
| ٨ | ٨ | eight - 8. |
| ٩ | ٩ | nine - 9. |
| ١٠ | ١٠ | ten - 10. |

Note Denominative verbs are formed from the numbers of the first decade as shown below :—

1. ١ (١) - to make one; to unite; to join.

(1) ٦ of ٦ is always hard except in fem. ٦ (Vide § 26, iii. n. 4).

2. $\text{קָוַן} . \text{קָוַן} (\text{קָוַן})$ - to reiterate; to repeat. (the second letter of קָוַן , which was originally Nuṁ as in Hebrew and Arabic appears as Nuṁ in the verbal form).

3. $\text{שָׁלַל} (\text{שָׁלַל})$ - to divide into (or multiply by) three; to treble; to do a third time.

4. $\text{אַרְבַּע} (\text{אַרְבַּע})$ - to make (or divide into) four.

5. $\text{חֲמִישִׁי} (\text{חֲמִישִׁי})$ - to divide into five; to take a fifth.

6. $\text{שֵׁשֶׁת} (\text{שֵׁשֶׁת})$ - to make (or divide into) six.

7. $\text{שִׁבְעִי} (\text{שִׁבְעִי})$ - to make (or divide into) seven.

8. $\text{חֲמִישִׁי} (\text{חֲמִישִׁי})$ - to divide into eight; to make an
octagon.

9. $\text{טָוַל} (\text{טָוַל})$ - to divide into (or multiply by) nine.

10. $\text{עָשָׂר} (\text{עָשָׂר})$ - to divide into ten; to offer (or receive)
tithe.

Second Decade (11 - 19).

§ 247. From eleven to nineteen (11-19) the numbers have a compound formation. The units are prefixed to "ten" with slight modifications. The following peculiarities may specially be noted in their combination.

a) In masculine numbers $\text{עָשָׂר} \text{ וְאַחַד}$ is contracted (עָשָׂר), and in feminine numbers its final Zqapa (וְ) is changed into Zlama (וְ).

b) For numbers from fourteen to nineteen (14-19) there is a secondary form with א (hard) vocalised Pthaha (וְ) inserted between the unit and the ten. Some numbers have more secondary forms with fluctuation of vowels.

Masculine

$\text{עָשָׂר} \text{ וְאַחַד}$

Feminine

$\text{עָשָׂר} \text{ וְאַחַד}^{(1)}$ eleven - 11

(1) In these numbers 'Ain may also be found without vowel as

M. $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$

F. $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$ twelve - 12

$\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$

$\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$ thirteen - 13

(3) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$

(2) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$
fourteen - 14

$\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$

$\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$
fifteen - 15

(4) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$

(5) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$
sixteen - 16

(6) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$

$\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$
seventeen - 17

$\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$

$\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$
eighteen - 18

(7) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$

$\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$
nineteen - 19

Denary Numbers from twenty to ninety (20-90).

§ 248. The denary numbers from 20 to 90 terminate in a . Number twenty ($\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$) represents a dual form of number ten ($\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$). The other denary

$\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a} : \text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$ etc.

(2) These feminine numbers with the intermediary a are of rare occurrence.

In W. S. also (3) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$ and $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$

(4) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$: (5) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$: (6) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$:

(7) $\text{d}^{\text{h}}\text{d}^{\text{h}}\text{a}$ with the intermediary a soft.

numbers represent the Absolute state of the plural forms of the corresponding units. They are all of common gender.

ⲉⲛⲁⲩⲱⲩⲓ twenty - 20. ⲉⲛⲁⲩⲱⲩⲓ or ⲉⲛⲁⲩⲱⲩⲓⲓ sixty - 60.

ⲉⲛⲁⲩⲱⲩⲓⲓ thirty - 30. ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓ seventy - 70.

ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓ forty - 40. ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓ eighty - 80.

ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓ fifty - 50. ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓⲓⲓ ninety - 90.

For intermediary numbers the units generally follow the denary numbers, to which they are joined by the co-ordinating conjunction "o". (1) In rare instances they may be found preceding the denary numbers, especially, in poetry. (Vide § 249 B n. 1 b). The units agree in gender with the noun denoting the object, which is numbered. Ex.

ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓ m. 21. ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓⲓ f. 21.

ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓⲓⲓ m. 32. ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓⲓⲓⲓ f. 32.

ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓ - forty two men. (§ 240. VII)

ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓ - thirty two sisters.

ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓ - thirty one boys.

ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓ - ninety nine ewes.

Note. It is clear from the above examples that the noun denoted by any number other than "one" is put in the plural. But there are instances, in which the noun denoted by such a number (ie. other than "one") is put in the singular when it comes after a number compounded with ⲉⲛⲁⲩⲱⲩⲓ & ⲉⲛⲁⲩⲱⲩⲓ. Ex.

ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓⲓⲓ - 21 days.

ⲉⲛⲁⲩⲱⲩⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓ - 51 letters.

(1) Very rare instances occur even without the conjunction Waw (o). Vide Exer. 46 A. 30.

Hundreds and Thousands.

§ 249. A. Hundreds. (1) ܢܘܥܢ c. g. hundred;
 (2) ܩܘܢܐܢܐܢܐ c. g. two hundred. The other hundreds are
 formed by prefixing the feminine units to ܢܘܥܢ. In use,
 all the hundreds are of common gender.

| | | | |
|---------------------|-----|---------------------|-----|
| ܢܘܥܢ | 100 | ܢܘܥܢ ܐܘܫܬܐ | 600 |
| ܩܘܢܐܢܐܢܐ | 200 | ܢܘܥܢ ܐܘܫܬܐ ܩܘܢܐܢܐܢܐ | 700 |
| ܢܘܥܢ ܐܠܘܢܐ | 300 | ܢܘܥܢ ܐܘܫܬܐ ܐܠܘܢܐ | 800 |
| ܢܘܥܢ ܐܘܫܬܐ ܩܘܢܐܢܐܢܐ | 400 | ܢܘܥܢ ܐܘܫܬܐ ܐܠܘܢܐ | 900 |
| ܢܘܥܢ ܐܘܫܬܐ ܩܘܢܐܢܐܢܐ | 500 | | |

Note. ܩܘܢܐܢܐܢܐ c. g. "hundred" is used as the Emphatic
 state or alternative of ܢܘܥܢ. ܩܘܢܐܢܐܢܐ - 200 must be the dual
 form of ܩܘܢܐܢܐܢܐ. It has a plural form ܩܘܢܐܢܐܢܐܢܐܢܐ meaning "hund-
 reds". Very rarely occur such numbers as ܩܘܢܐܢܐܢܐ ܩܘܢܐܢܐܢܐ 200,
 ܩܘܢܐܢܐܢܐܢܐ ܐܠܘܢܐ - 300. etc. (Ming. 525).

B. Thousands. ܩܘܢܐܢܐܢܐ - "one thousand" is mas-
 culine in the Emphatic state; but its Cons. st. ܩܘܢܐܢܐܢܐ
 is of common gender. ܩܘܢܐܢܐܢܐܢܐ has two plural forms,
 ܩܘܢܐܢܐܢܐܢܐܢܐ and ܩܘܢܐܢܐܢܐܢܐܢܐܢܐ - thousands. The other thousands
 are expressed by prefixing masculine units to ܩܘܢܐܢܐܢܐܢܐ

(1) Also written ܩܘܢܐܢܐ - but see § 26 n. 7.

(2) Also written ܩܘܢܐܢܐܢܐ. ܐ is generally hard for the East
 Syrians and soft for the West Syrians ܩܘܢܐܢܐܢܐ ma^hen.

(Abs. st. of זָלָתָה or זָלָתָה) or rarely to זָלָתָה . (1)

| | | | | | |
|------------------|------------------|-------|------------------|------------------|-------|
| זָלָתָה | זָלָתָה | 2,000 | זָלָתָה | זָלָתָה | 6,000 |
| זָלָתָה | זָלָתָה | 3,000 | זָלָתָה | זָלָתָה | 7,000 |
| זָלָתָה | זָלָתָה | 4,000 | זָלָתָה | זָלָתָה | 8,000 |
| זָלָתָה | זָלָתָה | 5,000 | זָלָתָה | זָלָתָה | 9,000 |

זָלָתָה : זָלָתָה f. – ten thousand; pl. זָלָתָה – ten thousands. For other ten thousands feminine units, tens, hundreds or thousands are put before זָלָתָה (Abs. st. of זָלָתָה). Ex.

זָלָתָה – 30,000; זָלָתָה – 50,000;
 זָלָתָה – 3,00,000; זָלָתָה – 3,000,000
 etc.

An indefinite number (of thousands) is expressed by זָלָתָה (lit. ten thousand of ten thousands) or זָלָתָה (lit. thousand of thousands.)

Note. 1. a) In larger numbers with intermediary ones the higher order precedes the lower, which is joined by the conjunction “ו”. Ex. זָלָתָה ו זָלָתָה ו זָלָתָה (m.) 421.

זָלָתָה ו זָלָתָה ו זָלָתָה ו זָלָתָה (m.) 7337.

זָלָתָה ו זָלָתָה ו זָלָתָה – 54,400 (Num. II. 64).

b) But in numbers below thousand sometimes, especially in metrical verses, numbers in the lower order may precede those

(1) Some times זָלָתָה occurs in place of זָלָתָה and the numeral designating the number of thousands follows it. Ex.

זָלָתָה ו זָלָתָה ו זָלָתָה ו זָלָתָה – 42360

(I Esdras 2. 64); written also as, זָלָתָה .

in the higher order. Ex. ܘܠܟܝܢ ܘܫܠܫܝܢ - 23. (three and twenty)
 ܘܠܟܝܢ ܘܩܪܝܒܝܢ - 130 (thirty and one hundred).

2. Numbers are considered as adjectives. But sometimes ܘܠܟܝܢܝܢ - "thousands", is used as substantive and the noun following is put in the genitive (with prep. ܕ). Ex.

$\text{ܘܠܟܝܢܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ}$ - two thousand men.

Likewise may rarely be found ܘܠܟܝܢܝܢ and ܘܠܟܝܢܝܢܝܢ used as substantives. Ex. $\text{ܘܠܟܝܢܝܢܝܢ ܕܥܪܘܫܬܝܢܝܢܝܢ}$ 200,000 Christians.

3. Between the numeral and the object numbered and even between the higher and the lower order in the same number a short word may sometimes intervene. Ex.

$\text{ܘܠܟܝܢܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ}$ - Lo! for twenty four years I have been in thy house.

$\text{ܘܠܟܝܢܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ}$ - they are four hundred Shekels.

(Gen. 23- 15). $\text{ܘܠܟܝܢܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ}$. It is three hundred and ninety five years. etc.

§ 250. To express "a group of so many" pronominal plural suffixes (Group B. § 39) are added to numbers from 2 to 10 (inclusive). In the case of "two" masculine suffixes are added to the masculine form and feminine suffixes to the feminine form, leaving out the final ܐܢܝܢ of the number. In numbers from 4 to 10 an intermediary Ta'w (1) (ܐ hard) is added to the masculine form of the number (eliminating its final paragogic Alap) before admitting the pronominal suffixes. The plural sign Sya'mē (..) is marked over the suffixed numbers.

Masculine

Feminine

ܘܠܟܝܢܝܢܝܢ

ܘܠܟܝܢܝܢܝܢܝܢ

we two.

(1) According to Mingana (Clef. § 528) this Taw is pronounced soft by the East Syrians (of Mesopotamia and Persia?). But according to the tradition of the West Syrians and of the East Syrians of Malabar it is hard.

| | | | | |
|-----|--------------|----|----------------|------------|
| M. | ܩܘܨܘܩܐ | F. | ܩܘܨܘܩܘܩܐ | you two |
| | ܩܘܨܘܩܘܩܐ | | ܩܘܨܘܩܘܩܘܩܐ | they two |
| (1) | ܩܘܨܘܩܘܩܐ | | ܩܘܨܘܩܘܩܘܩܐ | we three |
| | ܩܘܨܘܩܘܩܘܩܐ | | ܩܘܨܘܩܘܩܘܩܘܩܐ | they three |
| | ܩܘܨܘܩܘܩܘܩܘܩܐ | | ܩܘܨܘܩܘܩܘܩܘܩܘܩܐ | they four |
| | ܩܘܨܘܩܘܩܘܩܘܩܐ | | ܩܘܨܘܩܘܩܘܩܘܩܘܩܐ | they five |
| * | ܩܘܨܘܩܘܩܘܩܘܩܐ | | ܩܘܨܘܩܘܩܘܩܘܩܘܩܐ | they six |
| | ܩܘܨܘܩܘܩܘܩܘܩܐ | | ܩܘܨܘܩܘܩܘܩܘܩܘܩܐ | they seven |
| * | ܩܘܨܘܩܘܩܘܩܘܩܐ | | ܩܘܨܘܩܘܩܘܩܘܩܘܩܐ | they eight |
| * | ܩܘܨܘܩܘܩܘܩܘܩܐ | | ܩܘܨܘܩܘܩܘܩܘܩܘܩܐ | they nine |
| | ܩܘܨܘܩܘܩܘܩܘܩܐ | | ܩܘܨܘܩܘܩܘܩܘܩܘܩܐ | they ten. |

§ 251. To denote "the date on" or the ... *nth* day of the month the preposition ܩ is prefixed to the masculine form of numbers from 1 to 3 (inclusive). Besides the addition of the prefix ܩ :- 1) the termination ܩܐ is added to the feminine form of numbers from 4 to 10 (inclusive) and to the masculine form of 11 and 12, which also form dates with the termination ܩܐ.

2) In numbers from 13 to 19 (inclusive) the final ܩܐ of the feminine number is changed into ܩܐ. Tāw added to the numbers 4, 7, 9 is soft and to the other numbers hard. The dates formed by the addition of the termination ܩܐ are considered to be feminine and others masculine.

(1) The second ܐ of ܩܘܨܘܩܘܩܐ : ܩܘܨܘܩܘܩܘܩܐ etc., is soft for both the East and West Syrians. But it is marked hard by

Noldeke (§ 149) as, ܩܘܨܘܩܘܩܐܐ.

* Not of frequent occurrence.

| | | | |
|----------|--------------------------|-------------------------------|---|
| * (כ.ב.) | on the first day | שְׁמֹנְעִים עָשָׂר : | שְׁמֹנְעִים עָשָׂר |
| | of the month. | on the 11th day of the month. | |
| * (א.ב.) | שְׁמֹנְעִים עָשָׂר . . . | 2 nd . . . | שְׁמֹנְעִים עָשָׂר : שְׁמֹנְעִים עָשָׂר . . . |
| | | | 12 th . . . |
| | שְׁמֹנְעִים עָשָׂר . . . | 3 rd . . . | שְׁמֹנְעִים עָשָׂר . . . 13 th . . . |
| | שְׁמֹנְעִים עָשָׂר . . . | 4 th . . . | שְׁמֹנְעִים עָשָׂר . . . 14 th . . . |
| | שְׁמֹנְעִים עָשָׂר . . . | 5 th . . . | שְׁמֹנְעִים עָשָׂר . . . 15 th . . . |
| * (א.ג.) | שְׁמֹנְעִים עָשָׂר . . . | 6 th . . . | שְׁמֹנְעִים עָשָׂר . . . 16 th . . . |
| | שְׁמֹנְעִים עָשָׂר . . . | 7 th . . . | שְׁמֹנְעִים עָשָׂר . . . 17 th . . . |
| | שְׁמֹנְעִים עָשָׂר . . . | 8 th . . . | שְׁמֹנְעִים עָשָׂר . . . 18 th . . . |
| | שְׁמֹנְעִים עָשָׂר . . . | 9 th . . . | שְׁמֹנְעִים עָשָׂר . . . 19 th . . . |
| | שְׁמֹנְעִים עָשָׂר . . . | 10 th . . . | |

Note. 1. The first day of the month is expressed by putting the ordinal form of בָּ (§ 253) after שְׁמֹנְעִים, as בָּ שְׁמֹנְעִים עָשָׂר - on the first day of.

For intermediary dates above twenty masculine units are added with the conjunction “o” as, בָּ שְׁמֹנְעִים עָשָׂר on the 21st. (§ 258 II. d.).

2. This form of a number with the termination אָ is sometimes used as collective noun. Ex. אָשְׁמֹנְעִים עָשָׂר - “The twelve (Apostles)”. אָשְׁמֹנְעִים עָשָׂר - “His twelve”; אָשְׁמֹנְעִים עָשָׂר - “quaternion”

* See note 1. below the table. The forms in brackets are of rare occurrence. These numeral forms without the prep. בָּ denote dates, as אָשְׁמֹנְעִים עָשָׂר 4th day of אָשְׁמֹנְעִים עָשָׂר 5th day of etc; but they are mostly used with the prep. בָּ. Hence the table is given together with the preposition. There are instances like אָשְׁמֹנְעִים עָשָׂר אָשְׁמֹנְעִים עָשָׂר אָשְׁמֹנְעִים עָשָׂר - It was the first day of November. (Act. Mar. I. p. 239).

“four together”. אֲרְבָּעִים - “decade”. etc. (Nold. §151). Ex.

יְהוָה אֱלֹהֵינוּ אֶת שְׁמַעְיָא וְאֶת יְהוֹנָתָן וְאֶת יְהוֹשָׁפָט וְאֶת יְהוֹשָׁפָט וְאֶת יְהוֹשָׁפָט וְאֶת יְהוֹשָׁפָט - Lord, confirm Thy promise as Thou hast promised to Thy twelve (Apostles)

וְאֶת יְהוֹשָׁפָט וְאֶת יְהוֹשָׁפָט וְאֶת יְהוֹשָׁפָט וְאֶת יְהוֹשָׁפָט - And He called His twelve (Apostles). (cfr. § 220 Note 3).

3. The Construct state of this numeral form terminating in אֲרְבָּעִים sometimes appears to form compound nouns, especially of things, which are closely associated. Ex. עֲשֶׂר עָרִים - Decapolis- “the ten cities”, שֵׁבַע מְצֻדוֹת - “the seven citadels”; שֵׁשׁ כַּנְּפֵי - “six winged” or (their) “six wings”; אַרְבָּע רֵיחֵי - “the four winds”; שֵׁשׁ יְמֵי בְרִיאָה - (or better שֵׁשֶׁת יְמֵי בְרִיאָה) - “the Hexameron” (the six days of creation). אַרְבַּע רַגְלִים - quadruped. pl. אַרְבַּעִים רַגְלִים or אַרְבָּעִים רַגְלָיִם - (their) quadrupeds. (Nold. § 152).

§ 252. 1. There is no special form for distributive numbers. “So many each”, “one by one”, “two by two”, etc. are expressed by repeating the cardinal numbers agreeing in gender with the object numbered. Ex. אֶחָד אֶחָד m. one by one or one each; אַלְפֵי אַלְפֵי f. three by three or three each; שֶׁבַע שֶׁבַע f. seven by seven or seven each; חֲמֵשִׁים חֲמֵשִׁים c. fifty each or by fifties. etc.

2. In answer to the question “how many times”, “how often”, the cardinal number feminine is used, often with אֶחָד or אֶלְפֵי in the Absolute state. Ex. אֶחָד - once; אַרְבָּעַת אַרְבָּעַת - twice; שֶׁבַע שֶׁבַע אַרְבָּעַת - seven times; אַרְבָּעַת אַרְבָּעַת אֶחָד - once or twice. So too אֶחָד אֶחָד - “again and again”.

3. The recurrence of something within a period of time is expressed by prefixing אֶלְפֵי (generally) or אֶחָד

(rarely) to the period designated, after a cardinal number in the feminine gender. Ex. $\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ}$ – once in four years. $\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – once in seven days. $\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – once a year.

4. Sometimes numbers are taken together as a group (of persons) by means of the preposition. ܟܘܢܝܢܐ – “between”. Ex. $\text{ܕܘܢܐ ܕܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – while four persons together carried him. (Mark. II. 3).

$\text{ܟܘܢܝܢܐ ܕܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – for two of them together. (cit. Nold. § 240. B.).

5. Approximate numbers are indicated by two cardinal numbers put one after another, generally, not joined by a conjunction, Ex.

$\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – two or three eunuchs.

II. Kings. IX. 23.

$\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – thirty or forty of them. etc. (1)

$\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – one or two years at this work. (with conj.)

6. a) Multiplicity or “how manifold” is expressed by putting ܡܘܝܢܐ (1) before the number concerned, to which often the preposition ܟܘܢܝܢܐ is prefixed. Ex.

$\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – thirty-fold; $\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – hundred-fold; or

$\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – treble; $\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – four fold. etc. (without ܟܘܢܝܢܐ)

b) Sometimes multiplicity is expressed without either ܡܘܝܢܐ or ܟܘܢܝܢܐ . Ex. $\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$

$\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ – And they (f.) gave fruits, some hundred fold, some sixty fold, and some thirty fold.

(1) $\text{ܡܘܝܢܐ ܕܢܚܘܢܐ ܡܘܝܢܐ ܟܘܢܝܢܐ}$ “two fold” or “one or two” is used by Mar Ephraem in the sense of “for the second time”. (Nold. § 241. Rem.)

c) It is also denoted by means of דָּבָר^2 (double) put in the plural. Ex. רַב־דָּבָר^2 רַב־דָּבָר - double; twice as much. רַב־דָּבָר^2 $\text{אַרְבָּעִים־דָּבָר}^2$ - four times as much; quadruply, four fold. רַב־דָּבָר^2 רַב־דָּבָר^2 - many times as much. etc.

d) An indefinite number of times or an unlimited quantity is expressed by כִּי־כִּי־כִּי - "how much more".

Ex. $\text{כִּי־כִּי־כִּי} \text{שֶׁל־עֲשָׂרָה} \text{שֶׁל־עֲשָׂרָה} \text{שֶׁל־עֲשָׂרָה}$
 $\text{כִּי־כִּי־כִּי} \text{שֶׁל־עֲשָׂרָה} \text{שֶׁל־עֲשָׂרָה} \text{שֶׁל־עֲשָׂרָה}$

He that is honoured in his poverty how much more in his wealth? and he that is intemperant in his poverty how much more in his wealth. (Ecclus. X. 34).

7. "Hours" are expressed by שָׂעָה (שָׂעָה f.) together with a cardinal number, feminine. שָׂעָה is put in the singular only with אֶחָד "one". With other numbers it is put in the plural. The numeral generally precedes שָׂעָה or שָׂעוֹת (Vide § 240. VII.). Ex.

$\text{שָׂעָה} \text{אֶחָד}$ or $\text{שָׂעוֹת} \text{אֶחָד}$ - one hour: $\text{שָׂעָה} \text{שְׁלוֹשׁ}$ or $\text{שָׂעוֹת} \text{שְׁלוֹשׁ}$ three hours. $\text{שָׂעוֹת} \text{תְּשַׁע}$ - at the ninth hour or at 9 o'clock. $\text{שָׂעוֹת} \text{אֶחָדָּעִים}$ - at the eleventh hour or at 11 o'clock.

The ordinal numbers (§ 253) also are joined to שָׂעָה as attributive adjectives. Ex. $\text{שָׂעָה} \text{שְׁבִיעִית}$ - seventh hour.

8. a) In answer to the question "how old" the age is expressed by putting שָׁנָה or שָׁנִים before the number (f.) of years in agreement with the gender (and number) of the person or thing, whose age is designated. Ex. $\text{שָׁנָה} \text{שְׁלוֹשׁ}$ (m.) three years old. $\text{שָׁנִים} \text{שְׁלוֹשׁ}$

𐤒𐤓𐤕 (f.) three years old. 𐤒𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔 (f) fifty years old. 𐤒𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 (m.) hundred years old.

b) The age may also be expressed i.) by putting the person in the dative case before or after the number of years with the verb 𐤓𐤕𐤔 "to have" expressed or understood: or ii.) by putting after the number of years 𐤓𐤕𐤔 in the dative case followed by the person in the genitive. Ex.

𐤒𐤓𐤕 . . 𐤓𐤕𐤔 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 (i)

. 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 . - (Mar Ephraem. Hist. Joseph. Badjan. p. 314) How old are you, old Jacob? (lit. How many years have you, old Jacob, in your life?)... I am 130 years old. (§ 273 B. VI. 4.).

𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 (ii) When Noe was 600 years old (lit. In the 600th year of the life of Noe. (Aphr.).

9. To effect an ordinal number, the cardinal numbers except 𐤓𐤕 are put in the genitive case either by prefixing 𐤓𐤕 or by placing them after a noun in the Construct state. Ex. 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 - the second day.

𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 - in the eighth century (or generation.)

𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 - in the twelfth year.

𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 - to the four hundred and twenty first year.

But sometimes the numbered object may be repeated after the number, after the manner of the Hebrew construction. Ex. 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 𐤓𐤕𐤔𐤓𐤕 - up to the six hundredth year. (Aphr. cited in Nold. § 239).

10. The cardinal numbers of the feminine gender with the genitive preposition 𐤓𐤕 (prefixed) serve to form

numeral adverbs signifying 'for the *n*th time', secondly, thirdly. etc. Ex. רִבְּעִיטָּהּ - secondly; for the second time; שְׁלִישִׁיטָּהּ - thirdly; for the third time. אֲדָמִיטָּהּ - for the seventh time. etc.

11. For distributive and reciprocal expressions בֵּן or בְּתוּכָם is repeated according to the gender of the noun they represent. (Vide § 60. § 61).

a) The preposition required by the governing word is put before the second בֵּן or בְּתוּכָם in reciprocal expressions. Ex. $\text{בְּבָנֵיהֶם בְּבָנֵיהֶם יִשְׁמְרוּ} -$ They are against one another. $\text{וְהִנְיִחוּ אִתְּכֶם בְּבָנֵיכֶם לְבָנֵיכֶם} -$ Be ye, therefore, consoling one another with these words. $\text{וְהִנְיִחוּ אִתְּכֶם בְּבָנֵיכֶם לְבָנֵיכֶם} -$ The shepherds spoke one another.

b) In the distributive sense the preposition required is put before the first בֵּן or בְּתוּכָם . Ex. $\text{וְהִנְיִחוּ אִתְּכֶם בְּבָנֵיכֶם לְבָנֵיכֶם} -$ And God clothes each one of the seeds (with) His glory:

In either sense the words בֵּן or בְּתוּכָם may be found joined together as one word- בְּתוּכָם . Ex.

$\text{וְהִנְיִחוּ אִתְּכֶם בְּבָנֵיכֶם לְבָנֵיכֶם} -$ Love one another. $\text{וְהִנְיִחוּ אִתְּכֶם בְּבָנֵיכֶם לְבָנֵיכֶם} -$ If there is honour it is ours, and if there is disgrace it is again on both sides. (ie. it is again of each of us. cit. Nold. § 243.) [Vide § 59. § 62].

II. Ordinal Numbers.

§ 253. Ordinal numbers are formed by addition and change of some consonants and vowels in the corresponding cardinal numbers. The relative (mas.) termination יְשִׁירִי is added :- 1. to the feminine form of

cardinal numbers from 3 to 10; 2. to the masculine form from 11 to 19; [when אָ is added all these numbers assume Ha'va's'a (אָ) after the penultimate and אָ parts with the initial אָ also]; 3. to denary numbers from 20 to 90 (without any modification). For the feminine gender the termination אָ is added to the masculine form as to other adjectives of the same ending (Vide Lesson XLVI). The plural number is formed regularly (Vide Lesson XLV § 210; § 214 ff.).

(1) אָ m. אָ f. – first, prior;

אָ m. אָ f. second. (2)

אָ third. אָ twelfth.

אָ fourth. אָ thirteenth.

אָ fifth. אָ fourteenth.

(3) אָ sixth. אָ fifteenth.

אָ seventh. אָ sixteenth.

אָ eighth. אָ seventeenth.

אָ ninth. אָ eighteenth.

אָ tenth. אָ nineteenth.

אָ eleventh. אָ twentieth.

(1) Formed from אָ – first; prior; the form אָ – means “singular”.

(2) Also אָ m. אָ f. are used alternatively in the sense of “second”, “next to”. אָ Esther 13. 3. =

אָ – Esther 13. 1. – second (next) to the King

(Vide § 246 n. 2.)

(3) Also אָ with soft אָ in W. S.

| | | | |
|------------------------|------------|-------------------------------|-------------|
| לְ-אַלְפֵי אֶלֶּן | thirtieth. | לְ-אַלְפֵי עֶשְׂרִים | seventieth. |
| לְ-אַלְפֵי אַרְבָּעִים | fortieth. | לְ-אַלְפֵי שְׁמוֹנֶה עָרָבִים | eightieth. |
| לְ-אַלְפֵי חֲמִישִׁים | fiftieth. | לְ-אַלְפֵי טַרְסָעִים | ninetieth, |
| לְ-אַלְפֵי שִׁשִּׁים | sixtieth. | | |

Note. 1. Just as in the cardinal numbers a Taw (hard א) with Ptaha may come between the 'ten' and the 'units': also in the ordinal numbers from 14 to 19 (inclusive) as לְ-אַרְבָּעִים אַרְבָּעִים - 14th
 לְ-אַרְבָּעִים חֲמִישִׁים - 15th . לְ-אַרְבָּעִים טַרְסָעִים - 19th - etc.

2. Intermediary ordinal numbers from twenty to hundred are formed by joining the ordinals of the units to those of the tens by the conjunction "ו", as לְ-שְׁלוֹשִׁים וְלְ-אַלְפֵי אֶלֶּן - 31st ..
 לְ-חֲמִישִׁים וְלְ-אַלְפֵי אַרְבָּעִים - 25th ; לְ-אַרְבָּעִים וְלְ-אַלְפֵי אַרְבָּעִים f. 42nd. etc.

3. The ordinal forms of "hundreds" and "thousands" are made by prefixing Dalath (ד) to their cardinal forms. Ex.
 לְ-מֵאוֹת 100th ; לְ-מֵאוֹת אֶלֶּן 300th ; לְ-אַלְפֵי אֶלֶּן 1000th ;
 לְ-אַלְפֵי אַרְבָּעִים אֶלֶּן 4000th ; לְ-אַלְפֵי שִׁבְעִים אֶלֶּן 7000th etc. (cfr § 252-9).

The lesser ordinal numbers formed by adding the termination לְ- should not be joined to the ordinal form effected by prefixing ד. For intermediary ordinal numbers of "hundreds" and "thousands" the cardinal numbers agreeing with the nouns which they qualify, are joined to the ordinal forms of "hundreds" and 'thousands' by the conjunction "ו". Ex.

אֶלֶּן וְלְ-מֵאוֹת f. 103rd . לְ-מֵאוֹת וְלְ-אַלְפֵי אֶלֶּן וְלְ-מֵאוֹת אֶלֶּן
 m. 1325th etc.

4. לְ-אַלְפֵי אֶלֶּן (אֶלֶּן) has an ordinal form with the relative termination לְ- , as, לְ-אַלְפֵי אֶלֶּן m. לְ-אַלְפֵי אֶלֶּן f. (10,000th) "relating to myriads".

5. The Construct state of ordinal numbers in the sense of "so many fold", "consisting of so many", "made of so many" is used to from compound nouns. Ex.

consisting of three persons; $\text{שְׁנַיִם דְּבָרִים}$ (1) those "of two natures"; Diophysites- $\text{שְׁנַיִם לְשׁוֹנִים}$ - double tongued; $\text{שְׁנַיִם דְּבָרִים}$ - disyllabic; $\text{אַרְבָּעַת כְּנָפַיִם}$ - four-winged. etc.

6. Numeral adverbs are formed from ordinal numbers as from other adjectives (§ 267) by adding the termination שְׁנַיִם to m. s. or rarely by putting f. s. in the Construct state (§ 240 XVII. f. n.) Ex. שְׁלִישִׁית - thirdly or in three ways. רְבִיעִית - fourthly; in the fourth place. אֶחָד - firstly; in the first place. etc.

Fractions.

§ 254. To indicate fractions, namely, of units and ten, nouns of the form שְׁלִישִׁית are formed from cardinal numbers m. s. except אֶחָד .

אֶחָד half- $\frac{1}{2}$; שְׁלִישִׁית (2) one third- $\frac{1}{3}$;
 רְבִיעִית one fourth- $\frac{1}{4}$; חֲמִישִׁית one fifth- $\frac{1}{5}$;
 (3) שֵׁשִׁית one sixth- $\frac{1}{6}$; שִׁבְעִית one seventh- $\frac{1}{7}$;
 חֲמִישִׁית one eighth- $\frac{1}{8}$; שִׁבְעִית one ninth- $\frac{1}{9}$;
 עֲשָׂרִית one tenth- $\frac{1}{10}$; $\text{שְׁלֹשִׁית רְבִיעִית}$ three quarters $\frac{3}{4}$.
 etc.

For other fractional numbers, the fractional part required, followed by the prep. עַל should be placed before the whole number. Ex.

$\text{עַל שְׁנַיִם עֲשָׂרִית}$ - one twelfth $\frac{1}{12}$. $\text{עַל אֶחָד עֲשָׂרִית}$ - $\frac{2}{40}$. etc.

(1) $\text{שְׁנַיִם דְּבָרִים}$ stands for שְׁנַיִם שָׁנִים . (2) שְׁלִישִׁית (ש hard) means a three year-old-one.

(3) also שֵׁשִׁית and שִׁבְעִית adapted from Arabic and found in the works of Bar Hebraeus.

Letters as Numbers,

§ 255. A. In Lesson I on the Alphabet it was shown that the letters of the Alphabet are used as ciphers. (§ 2-6). A horizontal line may be marked (especially in W. S.) over the letters when they denote a number. Hence $\bar{\alpha}$ or $\bar{\alpha} = 1$, $\bar{\beta}$ or $\bar{\beta} = 2$, $\bar{\gamma}$ or $\bar{\gamma} = 3$; $\bar{\iota}$ or $\bar{\iota} = 10$ etc. (see the Alphabetic table, Lesson I).

B. 1. A dot marked over the letters denoting denary numbers multiplies their value by ten or makes them hundreds. Ex.

$$\dot{\alpha} = 30 \times 10 = 300; \quad \dot{\beta} = 40 \times 10 = 400; \quad \dot{\gamma} = 50 \times 10 = [500. \text{ etc.}]$$

2. A vertical line drawn under a letter (generally an oblique line drawn from right to left in E. S.) multiplies its numerical value by one thousand. Ex.

$$\begin{aligned} \alpha_{\downarrow} &= \alpha_{\downarrow} = 1000; & \beta_{\downarrow} &= \beta_{\downarrow} = 2000; \\ \alpha_{\downarrow} \beta_{\downarrow} &= \alpha_{\downarrow} \beta_{\downarrow} = 1001; & \alpha_{\downarrow} \beta_{\downarrow} \gamma_{\downarrow} &= \alpha_{\downarrow} \beta_{\downarrow} \gamma_{\downarrow} = 2002; \\ \beta_{\downarrow} &= \beta_{\downarrow} = 4000; & \iota_{\downarrow} &= \iota_{\downarrow} = 10,000; \\ \alpha_{\downarrow} &= \alpha_{\downarrow} = 80,000; & \beta_{\downarrow} &= \beta_{\downarrow} = 100,000; \\ \beta_{\downarrow} &= \beta_{\downarrow} = 200,000; & \gamma_{\downarrow} &= \gamma_{\downarrow} = [400,000. \text{ etc.}] \end{aligned}$$

3. A horizontal line marked under any letter multiplies its numerical value by ten thousand ($\alpha_{\underline{\quad}}$).

Thus:-

$$\begin{aligned} \alpha_{\underline{\quad}} &= \alpha_{\underline{\quad}} = \text{one myriad} = 10,000. \\ \beta_{\underline{\quad}} &= \beta_{\underline{\quad}} = \text{two myriads} = 20,000. \\ \gamma_{\underline{\quad}} &= \gamma_{\underline{\quad}} = \text{ten myriads} = 100,000. \\ \delta_{\underline{\quad}} &= \delta_{\underline{\quad}} = \text{thirty myriads} = 300,000. \text{ etc.} \\ \epsilon_{\underline{\quad}} &= \epsilon_{\underline{\quad}} = \text{hundred myriads} = 100,0000. \end{aligned}$$

𐤆 = 𐤀𐤃𐤆𐤀 𐤍𐤏𐤍𐤏 = two hundred myriads = 200,0000

𐤇 = 𐤀𐤃𐤆𐤀 𐤍𐤏𐤍𐤏𐤍𐤏 = three hundred myriads = 300,0000

𐤈 = 𐤀𐤃𐤆𐤀 𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏 = four hundred myriads = 400,0000

4. An arrow mark put under any letter multiplies its value by ten millions ⁽¹⁾ as :-

𐤉 = 𐤀𐤃𐤆𐤀 𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏 = one thousand myriads = 1000,0000.

𐤊 = 𐤀𐤃𐤆𐤀 𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏 = two thousand myriads =
2000,0000.

𐤋 = 𐤀𐤃𐤆𐤀 𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏 = ten thousand myriads =
10,000,0000.

𐤌 = 𐤀𐤃𐤆𐤀 𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏 = thirty thousand myriads =
30,000,0000.

𐤍 = 𐤀𐤃𐤆𐤀 𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏 = hundred thousand myriads =
100,000,0000.

𐤎 = 𐤀𐤃𐤆𐤀 𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏𐤍𐤏 = two hundred thousand
myriads = 200,000,0000.

5. A horizontal line (without any letter) with a dot each on either side marks five hundred, $\div = 500$.

(1) According to D. Jeremies Makdaš'i, Grammaire Chaldeenne pt. II, ch. 8. p. 175, Mossoul, 1889. But according to Alphonse Mingana, Clef de la Langue Arameenne p. 186. § 544, Mossoul 1905, \wedge under a letter raises its numerical value by one million; so \wedge = 1,000,000.

Different systems of marking ciphers, though not widely used, are found in MSS. :-

a) A small circle under a letter raises its value by a lakh.

𐤏_o = 200,000

b) over a crore 𐤏_o = 20,000,000

c) an arrow marked above a letter raises

its value by a billion 𐤏[^] = 2,000,000,000,000

§ 256. Note. 1) ק is prefixed to numeral letters to denote the corresponding ordinal number. Ex.

$\text{קס} =$ sixtieth; $\text{קמ} =$ hundredth. etc.

2) In larger numbers with intermediary digits the higher digits always precede. Ex. $\text{קסז} = 677$; $\text{קמח} = 1185$. etc.

3) Higher numbers may be written either by giving the particular signs to the letters or by putting together several letters of the hundredth place. Ex.

$\text{ק} = \text{קמ} = 1000$; $\text{קמ} = \text{קמ} = 500$. etc.

4) If two letters of the tenth place come one after another the first one is considered to be of the hundredth place. Ex.

$\text{קמ} = \text{קמ} = 998$; $\text{קמ} = \text{קמ} = 347$. etc.

5) The signs denoting hundreds and thousands may often be left out. If a unit precedes a figure of the tenth or hundredth place it stands for a figure of the thousandth place: if another unit precedes, it stands for one of the ten-thousandth place. Likewise the value of the preceding unit figure is multiplied by ten in higher numbers. Ex.

$\text{קמ} = 1425$; $\text{קמ} = 1894$; $\text{קמ} = 2154$;

$\text{קמ} = 23318$. etc.

But in cases of ambiguity proper signs should be marked, as in $\text{קמ} = 1908$; $\text{קמ} = 1098$; $\text{קמ} = 5802$; $\text{קמ} = 5082$. etc.

6) The thousands are often written out in full together with numeral letters. Ex. $\text{קמ} = 1944$; $\text{קמ} = 2152$. etc. There are also combinations of numbers written out in full together with numbers represented by letters. Ex.

ܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ = 1967; ܘܫܘܒܐ ܕܘܫܘܒܐ = 630. etc.

(Noldeke App.)

§ 257. The names of the days of the week and of months are partly associated with numbers. Hence, they may also be included in the lesson on the numerals.

A. The Days of the week.

- (1) ܘܫܘܒܐ ܕܘܫܘܒܐ - Sunday (lit. the first day of the week).
 ܘܫܘܒܐ ܕܘܫܘܒܐ - Monday (lit. the second day of the [week]).
 (2) ܘܫܘܒܐ ܕܘܫܘܒܐ - Tuesday (lit. the third day of the week)
 (3) ܘܫܘܒܐ ܕܘܫܘܒܐ - Wednesday (lit. the fourth day of the week)
 (4) ܘܫܘܒܐ ܕܘܫܘܒܐ - Thursday (lit. the fifth day of the week)
 (5) ܘܫܘܒܐ ܕܘܫܘܒܐ - Friday (lit. the eve [of Sabbath]).
 (6) ܘܫܘܒܐ ܕܘܫܘܒܐ - Saturday (Sabbath, the day of rest).

B. Months.

The Syrians count twelve months in a year corresponding to the twelve months of the modern Calendar. (7)

- (8) ܘܫܘܒܐ ܕܘܫܘܒܐ - January (31 days).
 ܘܫܘܒܐ ܕܘܫܘܒܐ - February (28:29- in leap-year)

- (1) ܘܫܘܒܐ is the Absolute state of ܘܫܘܒܐ f. week
 (2) or ܘܫܘܒܐ ܕܘܫܘܒܐ. (3) or ܘܫܘܒܐ ܕܘܫܘܒܐ.
 (4) or ܘܫܘܒܐ ܕܘܫܘܒܐ or ܘܫܘܒܐ ܕܘܫܘܒܐ. (5) pl. ܘܫܘܒܐ ܕܘܫܘܒܐ or ܘܫܘܒܐ ܕܘܫܘܒܐ
 (6) pl. ܘܫܘܒܐ - Weeks; Sabbaths; Saturdays.
 (7) According to the Jewish reckoning April (ܘܫܘܒܐ) is the first month; and according to the Syrian reckoning October (ܘܫܘܒܐ ܕܘܫܘܒܐ). (8) Also ܘܫܘܒܐ ܕܘܫܘܒܐ.

- 2' - March (31 ..)
 3' - April (30 ..)
 4' - May (31 ..)
 5' - June (30 ..)
 (9) 6' - July (31 ..)
 (10) 7' - August (31 ..)
 8' - September (30 ..)
 (11) 9' - October (31 ..)
 (12) 10' - November (30 ..)
 (13) 11' - December (31 ..)

§ 258. **Syntax.** I. The object numbered or measured is put in apposition with the number, or in the genitive case with q after a numeral (accompanied by a noun of measure or not). Ex. $\text{30' } \text{wheat}$ thirty measures of wheat. $\text{7' } \text{famine}$. (Gen. XLI. 27). or $\text{7' } \text{famine}$. (Gen. XLI. 30) seven years of famine.

$\text{30' } \text{wheat}$ $\text{7' } \text{famine}$ (Ephr. Hist. Joseph Bedj. p. 291). After these they brought him

(9) W. S. 10' . (10) 7' hard.

(11) Also $\text{30' } \text{wheat}$ or $\text{30' } \text{wheat}$ or $\text{30' } \text{wheat}$ or $\text{30' } \text{wheat}$ or $\text{30' } \text{wheat}$.

(12) Also $\text{10' } \text{wheat}$ or $\text{10' } \text{wheat}$ or $\text{10' } \text{wheat}$.

(13) Also $\text{11' } \text{wheat}$ or $\text{11' } \text{wheat}$.

three hundred silver coins which he had sent him and Benjamin (brought him) the five pairs of dresses, which his brother gave him.

II. a) The date on which (generally preceding the month) and the month (of which the date is) are put in the ablative. Ex. $\text{לְעֶשְׂרִית יָמֵי חֹדֶשׁ הַחֲמִישִׁי}$ - on the 10th of the fifth month.

b) But, if the "month" precedes (the date), it is represented after the date by a third person pronoun in the same (abl.) case. Ex.

$\text{חֹדֶשׁ הַחֲמִישִׁי לְעֶשְׂרִית יָמָיו}$ - on the 9th of the fifth month.

c) The date may admit prepositions other than בְּ according to the requirement of the construction of a sentence, but still, the month related to the date is put in the ablative. Ex.

$\text{לְעֶשְׂרִית יָמֵי חֹדֶשׁ הַחֲמִישִׁי לְעֶשְׂרִית יָמָיו}$ - And it should be observed by you till the 14th of this month.

d) To express dates, especially above nineteen, בְּ is prefixed, to יָמֵי (or פְּעֻלָּה) followed by the date-denoting-number (cardinal), or directly to that number. Ex. $\text{בְּיָמֵי חֲמִישִׁים עָשָׂר}$ or $\text{בְּיָמֵי חֲמִישִׁים עָשָׂר}$ - on the 21st day (of the month).

$\text{בְּיָמֵי חֲמִישִׁים עָשָׂר יָמֵי חֹדֶשׁ הַחֲמִישִׁי}$ - on the 23rd of the same month.

e) To express at "some time" of the day both the day and the time are put in the ablative. Ex.

$\text{בְּעֶשְׂרִית יָמֵי חֹדֶשׁ הַחֲמִישִׁי}$ - But in the evening of (on) Sabbath.

III. For the expression "the month of" the name of the month simply precedes יָמֵי or follows it in the genitive case. Ex.

ܐܘܪܝܠܐ ܕܥܘܠܡܐ or ܐܘܪܝܠܐ ܕܥܘܠܡܐ or ܐܘܪܝܠܐ ܕܥܘܠܡܐ - the month of April.

IV. Something “about” is expressed by putting the particle ܐܘܪܝܠܐ before that something - number, quantity etc. Ex.

ܐܘܪܝܠܐ ܕܥܘܠܡܐ - About 3 o'clock or about three hours.

ܐܘܪܝܠܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ - About three hundred years.

V. The time or direction “towards” is denoted by putting ܕܥܘܠܡܐ with the preposition ܕ before the time or direction expressed. Ex.

ܕܥܘܠܡܐ ܕܥܘܠܡܐ - towards the 9th hour or nine o'clock.

ܕܥܘܠܡܐ ܕܥܘܠܡܐ - towards the East.

VI. The verb ܐܘܪܝܠܐ “to agree, to make an agreement or contract” governs the person with whom, with the preposition ܕ, ܕܘܠܐ, or ܕܘܠܐ; the payment at which with the prep. ܕ or ܕܘܠܐ or in the Accusative; the object for which, with the prep. ܕ. Ex.

ܐܘܪܝܠܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ - He agreed with the labourers for a penny a day. (Math. XX. 2) .

ܐܘܪܝܠܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ - Did you not agree with me for one penny? (Ibid. 13).

III. To express “city of”, “town of”, “mountain of” etc. the proper names of city, mountain etc., simply precede the common noun or follow it in the genitive case. Ex. ܕܥܘܠܡܐ ܕܥܘܠܡܐ - Mount Hor. ܕܥܘܠܡܐ ܕܥܘܠܡܐ - Mount Olivet or Mount of Olives. ܕܥܘܠܡܐ ܕܥܘܠܡܐ - City of Najran. ܕܥܘܠܡܐ ܕܥܘܠܡܐ - City of Ninve. etc.

N. B.- Recapitulating § 54 V, § 223 I, and § 240 VII the following examples also may be added.

ܡܫܘܥ ܕܝܘܡܝܢ ܕܝܘܡܝܢ ܕܝܘܡܝܢ - He shall rise (again) on the third day. (Mark. 9. 30).

ܡܫܘܥ ܕܝܘܡܝܢ ܕܝܘܡܝܢ ܕܝܘܡܝܢ - And on the third day He shall rise (again). (Mark. 8. 31).

ܡܫܘܥ ܕܝܘܡܝܢ ܕܝܘܡܝܢ ܕܝܘܡܝܢ - And He rose (again) on the third day as it was written. (I Cor. 15. 4).

ܡܫܘܥ ܕܝܘܡܝܢ ܕܝܘܡܝܢ ܕܝܘܡܝܢ - And upon the seventh day the king came to bewail Daniel. (Dan. 14. 39).

ܡܫܘܥ ܕܝܘܡܝܢ ܕܝܘܡܝܢ ܕܝܘܡܝܢ - For, as Jonas was in the belly of the fish (whale) three days and three nights so shall the Son of man be in the heart of the earth three days and three nights. (Math. 12. 40).

Vocabulary.

ܐܠܝܐܫܐ pr. n. Elias.

ܐܠܝܫܐ pr. n. Eliseus.

ܐܘܦܪܘܫܐ pr. n. Euphros.

ܡܠܝܚܐܡܐ The Supreme king; omnipotent.

ܐܫܠܘܢ Ascalon, a town in Palestine.

ܩܕܫܐܗܘܢ Holy place; Jerusalem.

ܩܕܡܐ fore-head.

ܩܕܝܫܐ f. a nun.

ܐܠܝܘܢ to cheat, prohibit, deprive.

ܕܘܪܘܫܐ course (of the sun, the moon etc.), order, rule, custom, agreement, conduct, manner of life, administration.

ܕܝܢܐܪܐܝܐ a dinar (of gold); a penny.

ܩܘܪܝܢܐ flower; blossom.

ܩܘܪܝܢܐܐ glory; honour; excellence.

- אַדְרִיאַן־הַמֶּלֶךְ Adrian, the
 emperor.
 אֶלְפִּינְסִי־הַמְּשָׁלָה consulship; office
 of a consul.
 אִינְדִּי־וְאֶתְיוֹפִי־וְכִשִּׁיִּתִּי Indian; Ethiopian;
 Cushite.
 אִינְדִּיָּה Heb.- India.
 זָרָא pr. n. Zara.
 אֶתְּמַלֵּךְ to attest; to seal.
 חִרְתָּא Hirta, a town in
 Iraq.
 אֶתְּפִיג to fly.
 טְרוֹגְלָאֵס pr. n. Trojan, the
 emperor.
 הַיּוֹם־הַרִּשׁוֹן the first day.
 יוֹמָא day; day time; age.
 יָרֵךְ month. Cons.- אֶתְּמַלֵּךְ.
 אֶתְּגַדֵּל Aph. to enlarge;
 to make great, magnify,
 raise to honour.
 אֶתְּמַלֵּךְ אֶתְּמַלֵּךְ more or less.
 אֶתְּיִתְּיִתְּ Ethiopia.
 אֶתְּתַלְּתָא f. a talent (of gold=
 £ 125).
 אֶתְּתַלְּתָאֵס Ethp. to be seized;
 caught.
 אֶתְּתַלְּתָאֵס adv. outside; out
 of doors.
 אֶתְּתַלְּתָאֵס adv. hardly
 scarcely.
- אֶתְּתַלְּתָאֵס seat, throne, session
 אֶתְּתַלְּתָאֵס adv. hence; hence-
 forth, from this time,
 from this place.
 אֶתְּתַלְּתָאֵס f. kingdom.
 אֶתְּתַלְּתָאֵס : pl. אֶתְּתַלְּתָאֵס f. hair; fur;
 string; chord.
 אֶתְּתַלְּתָאֵס Najran, a town in
 Arabia.
 אֶתְּתַלְּתָאֵס (אֶתְּתַלְּתָאֵס) fine flour;
 powdered or pulverized
 (wheat or corn).
 אֶתְּתַלְּתָאֵס - אֶתְּתַלְּתָאֵס to fall off; to
 decay; to wither away.
 אֶתְּתַלְּתָאֵס f. pl. אֶתְּתַלְּתָאֵס dual אֶתְּתַלְּתָאֵס
 a bushel; a seah (about
 1½ pecks).
 אֶתְּתַלְּתָאֵס plenty; satisfaction.
 אֶתְּתַלְּתָאֵס - אֶתְּתַלְּתָאֵס to arrange, to
 marshal, to get in array.
 אֶתְּתַלְּתָאֵס - אֶתְּתַלְּתָאֵס to remain alone,
 to quake, to be terrified.
 אֶתְּתַלְּתָאֵס time, moment;
 minut.
 אֶתְּתַלְּתָאֵס pr. n. Pamphis
 lius.
 אֶתְּתַלְּתָאֵס pr. n. Permelia-
 nus.
 אֶתְּתַלְּתָאֵס pr. n. Porphyrus
 אֶתְּתַלְּתָאֵס pr. n. Sedecias,
 king of Juda.

| | |
|---|---|
| <p>ܐܘܪܘܫܝܡܐ f ark, chest, coffin, coffer.</p> <p>ܐܘܪܘܫܝܡܐ PA. to acquire; to hold fast; to use.</p> <p>ܐܘܪܘܫܝܡܐ state (of life), standing, constitution, covenant, vow.</p> <p>ܐܘܪܘܫܝܡܐ Caesar (having the title of)</p> <p>ܐܘܪܘܫܝܡܐ - ܐܘܪܘܫܝܡܐ to agree; to make contract or agreement (§ 258. VII).</p> <p>ܐܘܪܘܫܝܡܐ agreement, contract, discount, pre-payment.</p> <p>ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ commander; captain.</p> <p>ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ captain of the guard.</p> <p>ܐܘܪܘܫܝܡܐ f. usury; interest.</p> <p>ܐܘܪܘܫܝܡܐ Et^hp. to be signed, inscribed, to receive the sign of the cross.</p> | <p>ܐܘܪܘܫܝܡܐ (ܐܘܪܘܫܝܡܐ) seven, seven days; a week; a week of years.</p> <p>ܐܘܪܘܫܝܡܐ bribe.</p> <p>ܐܘܪܘܫܝܡܐ PA. to depart, migrate; to remove from one place to another.</p> <p>ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ turtle-dove; pigeon.</p> <p>ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ a prefect; commissioner; confidential servant.</p> <p>ܐܘܪܘܫܝܡܐ pl. The faithful; orthodox in faith.</p> <p>(ܐܘܪܘܫܝܡܐ : ܐܘܪܘܫܝܡܐ) ܐܘܪܘܫܝܡܐ to encompass; to besiege.</p> <p>ܐܘܪܘܫܝܡܐ Et^hPA. denom.</p> <p>(ܐܘܪܘܫܝܡܐ) to trade; to acquire; to make gain; to gain.</p> |
|---|---|

Exercise 46 A.

- 1 ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ
- ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ
- 2 ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ
- 3 ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ
- 4 ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ
- 5 ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ ܕܩܘܪܘܫܝܡܐ

. : ρ σ τ ν μ λ κ ι h g f e d c b a .
 32 (Act. Mar.) ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 33 (A. M.) ρ σ τ ν μ λ κ ι h g f e d c b a .
 ρ σ τ ν μ λ κ ι h g f e d c b a .
 ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 34 (I. Esdras. II. 64-67) ρ σ τ ν μ λ κ ι h g f e d c b a .
 ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 35 (Ezech. 20. 1.) ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 36 (Jerem. 39- 1, 2.) ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 37 (Esther. 8. 9.) ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .
 : ρ σ τ ν μ λ κ ι h g f e d c b a .

(1) The Greek Era begins in 311 B. C.; or the Christian Era

38 (A. M.) ... 39 (A. M.) ... 40 (Aphr.) ... 41 (Aphr.) ... 42 (Aphr.) ... 43 (Aphr.) ... 44 (Aphr.) ...

begins in 311 of the Greek Era, which is also said to be the Era of Alexander the great of Macedon.

45 (A. M.) . 45 (A. M.) . 45 (A. M.) . 45 (A. M.) . 45 (A. M.) .
 46 (A. M.) . 46 (A. M.) . 46 (A. M.) . 46 (A. M.) . 46 (A. M.) .
 47 (Aphr.) . 47 (Aphr.) . 47 (Aphr.) . 47 (Aphr.) . 47 (Aphr.) .
 48 (Aphr.) . 48 (Aphr.) . 48 (Aphr.) . 48 (Aphr.) . 48 (Aphr.) .
 49 . 49 . 49 . 49 . 49 .
 50 (Aphr.) . 50 (Aphr.) . 50 (Aphr.) . 50 (Aphr.) . 50 (Aphr.) .
 . (Aphr.) . (Aphr.) . (Aphr.) . (Aphr.) . (Aphr.) .

Exercise 46 B:

1. Moses fasted forty days. 2. Pray (thou m.) seven times a day. 3. He suffered and died and was buried and (He) rose on the third day as (He) willed. 4. Our Lord Jesus sent twelve physicians to the four quarters of the world (ܩܘܪܝܢܐܝܢܐ). 5. And seraphs of six wings are flying over Him (ܫܪܦܝܢܐܝܢܐ). 6. And by his fast of twenty one days he (Daniel) was heard (lit. had hearing) before his God. 7. And he stood against the ruler of Persia (for) twenty one days. 8. Now the fourth beast swallowed the third (one). 9. They will serve (ܘܢܩܘܡܝܢܐ) the king of Babylon (for) seventy years. 10. Let us clear our seed of (ܕܥܝܢܐ) thorns that it may give fruits a hundred fold. 11. Eleseus received doubly (in) the spirit of Elias. 12. Let them take a lamb one-year old. 13. All these covenants are not similar to one another. 14. And from Noe began (ܩܘܪܝܢܐܝܢܐ) the second world. 15. In six days did God make heaven and earth. 16. God rested on the seventh day. 17. For, I have five brothers. 18. He commanded Sarai to knead with her hand five measures of fine flour. 19. I am (m.) the first and I am the last. 20. He raised Noe instead of Adam the father of the second world. 21. What you have done to one of these my little brethren you have done to myself. 22. But the day is Sunday. 23. That girl was not even (ܕܥܝܢܐ) eighteen years old. 24. But Porphyrus himself (ܩܘܪܝܢܐܝܢܐ) was not eighteen years old. 25. But after these one (m.) was wanting to complete the number of the twelve. 26. Hadrian the confessor was thrown to a lion on the fifth of March. 27. The day was the nineteenth of September. 28. I will make (pres.) thee the second in my kingdom. 29. The very monk remained with (ܩܘܪܝܢܐܝܢܐ) John (for) fifteen days. 30. Saint John entered (the

monastery) and lived therein (for) about six years. 31. Four days hence (𐤇𐤀𐤆𐤓 𐤏𐤛𐤔𐤓 𐤏𐤛𐤓) I will leave (pres.) the life of this world. 32. He gave him fifty pairs of dresses that they may serve (𐤋𐤐𐤐𐤓𐤗) for the need (dat.). 33. Pull down (𐤃𐤐𐤏𐤍) this temple and in three days I shall raise (pres.) it up. 34. This temple was built in forty-six years and thou wilt raise (pres.) it up in three days! 35. It was (𐤐𐤐𐤓𐤗 𐤏𐤛𐤓) the sixth hour, (lit. six hours) and a woman from Samaria came to fill water. 36. They were (m.) hundred and thirty in number. 37. Praise (m. pl.) Him with harp and sing to Him with the psaltery of ten strings. 38. I will give you good reward, thirty, sixty and hundred fold. 39. The days, our years in them are seventy years or (o) scarcely eighty years. 40. All the generations from Abraham to (𐤃 𐤏𐤛𐤓) David (are) fourteen generations. 41. Sending (pf.) he killed all the male children of Bethlehem and of all its boundaries from two years old and below (𐤏𐤛𐤓𐤗𐤓). 42. And those of the eleventh hour came (m.) and received (𐤃𐤓) one dinar each. 43. Those who were exacting (𐤇𐤀𐤆𐤓𐤗). two coins each (𐤇𐤀𐤆𐤓 𐤇𐤀𐤆𐤓 𐤇𐤀𐤆𐤓) of poll-tax (𐤏𐤛𐤓 𐤏𐤛𐤓) approached Kēpha (𐤏𐤛𐤓 𐤏𐤛𐤓). 44. He that had taken five talents and gained five others approached. 45. My Lord, Thou gavest me two talents, behold, I have gained two others on them. 46. Lo! my lord, half of my wealth (𐤏𐤛𐤓) I am giving to the poor (m. pl.) and all that I have seized (𐤏𐤛𐤓) I am returning seven fold. 47. On the tenth of the month of January that Peter had appeared in Caesaria. 48. And on the 25th of the month of July the conquest (𐤏𐤛𐤓) of this conqueror (𐤏𐤛𐤓) was completed (𐤏𐤛𐤓).

49. But saint ṣ'allitā departed (ܘܫܘܥܝܘܬܐ) on the twelfth of the month of September. 50. That word was preserved (for) one thousand seven hundred and ninety four years from that time (when) it was promised to Abraham until it came. 51. Every day one thousand labourers (ܘܫܘܥܝܘܬܐ) were working and twenty four donkeys were bringing stones. 52. On this day of today I have forty thousand dinars sealed and put in my treasury (ܘܫܘܥܝܘܬܐ). 53. For, the four-faced Cherubim (ܘܫܘܥܝܘܬܐ) and the six-winged Seraphim (ܘܫܘܥܝܘܬܐ) stand before Thee in circle and (with) pure voices and divine melodies (ܘܫܘܥܝܘܬܐ); they praise and shout and cry and say "Holy" (ܘܫܘܥܝܘܬܐ).

LESSON L.

Compound Nouns.

§ 259. The Semitic races, generally, do not make compound nouns. But the Syrians, who had frequent contact with the Greeks and the Persians, influenced by Greek and Persian, which abounded in compound words, introduced into their language a good number of compound nouns. The numerous compound nouns in Syriac may be divided into two large groups :-

A. Nouns composed of a substantive particle and a noun.

B. Nouns composed of a verbal noun and another noun.

In all compound-nouns the first member is put in the Construct state and the second member in the Definite or Absolute state.

A.

§ 260. The substantive particles which generally form the first member of compound nouns:—

1. $\text{بـ} \text{بـ} \text{بـ}$ (Cons. of $\text{بـ} \text{بـ}$) place; house. Ex. $\text{بـ} \text{بـ} \text{بـ}$ - birth day.

$\text{بـ} \text{بـ} \text{بـ}$ - forehead; $\text{بـ} \text{بـ} \text{بـ}$ - school, seminary.

(1) $\text{بـ} \text{بـ} \text{بـ}$ - lamentation; day of mourning.

$\text{بـ} \text{بـ} \text{بـ}$ - refectory.

2. $\text{بـ} \text{بـ}$ (Cons. $\text{بـ} \text{بـ}$) husband; man; owner. Ex.

$\text{بـ} \text{بـ} \text{بـ}$ (2) enemy; $\text{بـ} \text{بـ} \text{بـ}$ (2) antagonist; adversary

$\text{بـ} \text{بـ} \text{بـ}$ - opponent; $\text{بـ} \text{بـ} \text{بـ}$ - having the same name.

$\text{بـ} \text{بـ} \text{بـ}$ - step-father; $\text{بـ} \text{بـ} \text{بـ}$ - counsellor;

secretary.

3. $\text{بـ} \text{بـ}$ (Cons. of $\text{بـ} \text{بـ}$) - son. Ex. $\text{بـ} \text{بـ} \text{بـ}$ - member of a family; a noble man.

$\text{بـ} \text{بـ} \text{بـ}$ - a citizen. $\text{بـ} \text{بـ} \text{بـ}$ - a noble or free man.

$\text{بـ} \text{بـ} \text{بـ}$ or $\text{بـ} \text{بـ} \text{بـ}$ - a man. $\text{بـ} \text{بـ} \text{بـ}$ - secretary; [counsellor.

4. $\text{بـ} \text{بـ}$ (Cons. of $\text{بـ} \text{بـ}$) - daughter. Ex. $\text{بـ} \text{بـ} \text{بـ}$ (بـ) - a noble or free woman.

$\text{بـ} \text{بـ} \text{بـ}$ - pearl; $\text{بـ} \text{بـ} \text{بـ}$ - the beloved.

$\text{بـ} \text{بـ} \text{بـ}$ (3) - Israelites. $\text{بـ} \text{بـ} \text{بـ}$ (3) - Indian

$\text{بـ} \text{بـ} \text{بـ}$ (3) Pagans. [people or nation-

(1) See foot note (2) under Exercise 45 A. No. 33.

(2) See No. § 264 N. B. for the feminine gender: $\text{بـ} \text{بـ} \text{بـ}$ is used only in the compound form.

(3) Note that in such compounds $\text{بـ} \text{بـ}$ denotes a nation of a country, a nation descending from a great ancestor or a set of people with some specialities in feature and nature.

- 5 . ܐܘܪܝܢܐ (Cons. of ܐܘܪܝܢܐ) - Lord. Ex. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ the hirer;
 $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - master of the house. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - rich man
 $(\text{ܐܘܪܝܢܐ}) \text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - creditor; usurer.
- 6 . ܐܘܪܝܢܐ (ܐܘܪܝܢܐ) - Lady; Mistress. Ex. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ -
 mammal.
 $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - a noble lady. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$. . . $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - a
 woman endowed with sense; rich in mental powers.
- 7 . ܐܘܪܝܢܐ (Cons. of ܐܘܪܝܢܐ) great; master. Ex. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ -
 commander of the army.
 $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ (Rabbaita) steward; economus.
 $(\text{ܐܘܪܝܢܐ}) \text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - High-priest. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - High-
 priest. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - chief butler; cup-bearer. (Vide
 note (2) Ex. 45. A. 33)
- 8 . ܐܘܪܝܢܐ (Cons. of ܐܘܪܝܢܐ) head. Ex. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - New moon.
 (beginning of the month);
 $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - High-priest; bishop.
- 9 . ܐܘܪܝܢܐ (Cons. of ܐܘܪܝܢܐ) heaven; height. Ex. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ -
 roof. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - palate.

§ 261. There are a few isolated compound nouns such as :-

$\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - a pigmy; a dwarf. (from ܐܘܪܝܢܐ - a cubit &
 ܐܘܪܝܢܐ a span.) [ivory.

$\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - a curtain. $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ (1) tusk of elephant;

$\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$ - Chyrograph; signature.

(1) $\text{ܐܘܪܝܢܐ} \text{ܐܘܪܝܢܐ}$.

ܐܘܪܘܨܝܡܐ - a centaur.

ܕܘܪܘܨܝܡܐ - grey colour. ܕܘܪܘܨܝܡܐ - goat-stag.

ܕܘܪܘܨܝܡܐ - gossip. ܕܘܪܘܨܝܡܐ - answer.

ܕܘܪܘܨܝܡܐ (a) - foundation (from ܕܘܪܘܨܝܡܐ bottom & ܕܘܪܘܨܝܡܐ wall)

Note. 1. Several names of places are compound nouns. Ex.

ܕܘܪܘܨܝܡܐ - Bethlahya. ܕܘܪܘܨܝܡܐ - Bethlehem.

ܕܘܪܘܨܝܡܐ - Mesopotamia. ܕܘܪܘܨܝܡܐ - Capharnahm.

ܕܘܪܘܨܝܡܐ - Caphars'ima. ܕܘܪܘܨܝܡܐ - Telkēpha.

ܕܘܪܘܨܝܡܐ - Telmahre. etc.

2. Note that in a few compound nouns the second member is in the plural. Ex. ܕܘܪܘܨܝܡܐ - ܕܘܪܘܨܝܡܐ etc. and in a few others the first member is in the plural. Ex. ܕܘܪܘܨܝܡܐ.

§ 262. An abstract form is derived from many of the different forms of compound nouns given above by adding the termination ܕܘܪܘܨܝܡܐ to the second member.

Ex. ܕܘܪܘܨܝܡܐ - enmity; ܕܘܪܘܨܝܡܐ - stewardship.

ܕܘܪܘܨܝܡܐ - Supreme pontificate; ܕܘܪܘܨܝܡܐ - High-priesthood.

Note. 1. There are rare instances like:—

ܕܘܪܘܨܝܡܐ (1) ܕܘܪܘܨܝܡܐ (2) - Supreme pontificate;

ܕܘܪܘܨܝܡܐ, ܕܘܪܘܨܝܡܐ (3) - High-priesthood;

ܕܘܪܘܨܝܡܐ, ܕܘܪܘܨܝܡܐ - stewardship. etc.

(a) ܕܘܪܘܨܝܡܐ

(1) Narsai Vol. II p. 23. Mingana.

(2) Bar iHeb. Chronicon. Vol. II. p. 4. (3) Luke III. 2.

2. The termination فعل should not be added to such compound nouns, whose two members taken separately or taken together as a whole denote a sense of action or state as فعل فعل - reply; answer, فعل - providence. etc.

B.

§ 263. Compound nouns whose first member is a verbal noun:-

i. Noun Agent of Simple verbs (§ 101 ff.) as the first member. Ex. فعل - devil; calumniator.

فعل - sun-flower; فعل - king-fisher.

Note. The forms II فعل and III فعل of Noun Agent do not generally make compound nouns.

Exception: فعل - begetter and فعل - preacher; herald. form compound nouns, as, فعل - begetter of life; فعل - herald of the spirit or spiritual preacher.

ii. Noun Agent of Derivative verbs as the first member. (cfr. § 183; § 240 XXIII) Ex.

فعل - destroyers of vineyards or vine destroyers. (for فعل).

فعل - liars. (for فعل).

فعل - a babbler; parrot (for فعل) etc.

iii. Noun Passive of Simple verbs as the first member (cfr. § 105 ff.).

فعل - Long in stature; فعل - humble of spirit.

فعل - mouthful; فعل - a moment.

Note. فعل is put before nouns denoting time to express

shortness there of. Ex. ܘܠܝܢܐ ܘܫܘܪܐ - a small hour. ܘܫܘܪܐ ܘܫܘܪܐ - a short time.

iv. Noun Passive of Derivative verbs as the first member. (cfr. § 184). Ex.

ܘܠܝܢܐ ܘܫܘܪܐ - End of the year; ܘܫܘܪܐ ܘܫܘܪܐ - victual (scarcely enough to live).

Note. Noun Passive formed from passive verbs (§ 185) does not stand as the first member in the formation of compound nouns (but see § 240. XXIII).

v. Noun of Action (cfr. §107 ff.; § 186) as the first member. Ex.

ܘܠܝܢܐ ܘܫܘܪܐ - care; providence; ܘܠܝܢܐ ܘܫܘܪܐ - Thanksgiving. ܘܠܝܢܐ ܘܫܘܪܐ - help. etc.

Note. Noun of Action in ܘܠܝܢܐ does not form the first half of compound nouns.

vi. In some combinations with participial nouns as the first member a preposition (appropriate to the verb) is prefixed to the second member (§ 240. XXII).

Ex. ܘܠܝܢܐ ܘܫܘܪܐ - Excuse; introduction. ܘܠܝܢܐ ܘܫܘܪܐ - consolation.

ܘܠܝܢܐ ܘܫܘܪܐ - hypocrisy; flattery; personal regard; regard of person.

ܘܠܝܢܐ ܘܫܘܪܐ - punishment; ܘܠܝܢܐ ܘܫܘܪܐ - opinion; determination.

vii. Some participial nouns occur only as the first member of compound nouns, which denote, generally, place or time. Ex.

ܘܠܝܢܐ ܘܫܘܪܐ - a moment; ܘܠܝܢܐ ܘܫܘܪܐ - magic.

ܘܠܝܢܐ ܘܫܘܪܐ - confidence; ܘܠܝܢܐ ܘܫܘܪܐ - The eye-distant place.

ܘܠܝܢܐ ܘܫܘܪܐ - the cock-crow. ܘܠܝܢܐ ܘܫܘܪܐ - A stone-throw distance.

שָׁעָה אֶחָדָה - a distance of one hour walk.

Gender of Compound Nouns.

§ 264. i. The gender is generally determined by the first member, when the two members of the compound nouns are of different genders. Ex. אֶזְרָא מְדִינָה m. citizen (אֶזְרָא m.) וּמְנוּחָה f. voice; sound (אֶזְרָא f.).

ii. But in some instances, especially, when the compound noun denotes an inanimate being, the second member determines the gender. Ex.

מִשְׁכָּן אֶחָדָה f. refectory (אֶחָדָה f. Sabbath).

מִשְׁכָּן אֶחָדָה m. midday. (אֶחָדָה m. day.)

מִשְׁכָּן אֶחָדָה f. chapel; oratory. (אֶחָדָה f. prayer).

מִשְׁכָּן אֶחָדָה m. curtain (אֶחָדָה m. door).

iii. In the compound nouns whose first member is a participial noun (Agent or Passive m.) a feminine gender may be formed by means of its feminine form (Cons. st.). Ex.

מְדַבֵּר מְדַבֵּרָה f. - calumniator.

מְדַבֵּר מְדַבֵּרָה f. - humble (of spirit).

מְדַבֵּר מְדַבֵּרָה f. - liar. &c. &c.

Note. The indissoluble compound nouns אֶלֶּיךָ אֶלֶּיךָ - enemy. אֶלֶּיךָ אֶלֶּיךָ - adversary strangely form their feminine as אֶלֶּיךָ אֶלֶּיךָ & אֶלֶּיךָ אֶלֶּיךָ - respectively (cfr. § 260 2).

Plural Number of Compound Nouns.

§ 265. As to the formation of the plural number compound nouns may be grouped into two categories:

A. Compound nouns having a substantive particle as the first member.

B. Compound nouns having a verbal noun as the first member.

A. i. The compound nouns formed of the substantive particles, בְּ- , אֲדָ- , בְּ- , אֲדָ- : אֲדָ- , generally form their plural by pluralising both the members, the first, of course, in the Construct state. Ex.

בְּ- אֲדָ- pl. בְּ- אֲדָ- - men; בְּ- אֲדָ- - בְּ- אֲדָ- -

High-priests.

בְּ- אֲדָ- pl. בְּ- אֲדָ- - voices; sounds.

בְּ- אֲדָ- pl. בְּ- אֲדָ- - palates. etc.

Exception: בְּ- אֲדָ- - lunatic: a demon of lunacy; pl. בְּ- אֲדָ- .

Note. בְּ- and אֲדָ- (1) alone are pluralised when they are compounded with nouns (common or proper) denoting town, city, place, country, person, family. etc. Ex.

בְּ- אֲדָ- pl. בְּ- אֲדָ- - members of a family.

בְּ- אֲדָ- pl. בְּ- אֲדָ- - citizens.

ii. If the first member of a compound noun be בְּ- , only the second member is pluralised. Ex.

בְּ- אֲדָ- - schools; בְּ- אֲדָ- - birth-days. (260. 1).

iii. In the compound nouns whose first member is בְּ- the second member is not pluralised. Ex.

בְּ- אֲדָ- - adversaries; antagonists. בְּ- אֲדָ- -

(1) The compound nouns should not be confounded with the genitive constructions using the Construct state, where only the governing noun (in the Construct state) is pluralised, as.

בְּ- אֲדָ- - king's daughter; בְּ- אֲדָ- - king's daughters

בְּ- אֲדָ- - daughters of kings. etc.

opponents. ܩܘܠܘܢܝܢܐ - counsellors.

Exception: (ܩܘܠܘܢܝܢܐ) ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ - enemies.

iv. In other compound nouns (§ 261) and in the abstract forms of compound nouns in ܩܘܠܘܢܝܢܐ (§ 262) the second member only takes the plural form. Ex.

(ܩܘܠܘܢܝܢܐ) pl. ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ - foundations.

(ܩܘܠܘܢܝܢܐ) ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ - gossips.

(ܩܘܠܘܢܝܢܐ) ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ - supreme-pontificates.

B. i. If the first member of a compound noun be a participial noun that only is pluralised (Const. st.) Ex.

(ܩܘܠܘܢܝܢܐ) ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ - calumniators.

(ܩܘܠܘܢܝܢܐ) ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ - preachers of peace.

(ܩܘܠܘܢܝܢܐ) ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ - Excuses.

ii. If the first member of the compound noun be a Noun of Action the second member only is pluralised. Ex.

ܩܘܠܘܢܝܢܐ or ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ - Imposition of hands.

pl. ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ or $\text{ܩܘܠܘܢܝܢܐܝܘܢܝܢܐܝܘܢܝܢܐ}$ - Impositions of hands.

ܩܘܠܘܢܝܢܐ - Thanksgiving. pl. ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ ;

ܩܘܠܘܢܝܢܐ - sentence (of a juge). pl. ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ .

§ 266. **Syntax I.** In a sentence or clause, whose subject is not expressed a transitive verb may sometimes be put in mas. 3. pl. instead of a passive construction with the given object in the nominative case. (cfr. § 119. I). Ex.

ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ ܩܘܠܘܢܝܢܐܝܘܢܝܢܐ - Virgins, her companions, will be brought after her.

𐤀𐤃𐤁𐤁 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 . . . 𐤏𐤁𐤃𐤁 - there, bribe shall not be accepted.

II. . . . 𐤏𐤁𐤃𐤁 - "some", has a singular form and plural sense. Its predicate, therefore, may be singular or plural. Ex. 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 - some sin. 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 - some say.

Vocabulary.

| | |
|---|---|
| 𐤏𐤁𐤃𐤁 m. chief; prince. | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 prison. |
| 𐤏𐤁𐤃𐤁 bloody. | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 custom-house. |
| 𐤏𐤁𐤃𐤁 m. a messenger who rides post. | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 abode. |
| 𐤏𐤁𐤃𐤁 external. | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 banqueting- |
| 𐤏𐤁𐤃𐤁 A companion; a fellow-traveller. | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 abode. [hall. |
| 𐤏𐤁𐤃𐤁 yoke-fellow; hus- band, fellow-being. | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 sepulchre. |
| 𐤏𐤁𐤃𐤁 yoke-fellow; wife | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 moth; white-ant. |
| 𐤏𐤁𐤃𐤁 a lay man. | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 offsprings of horses. |
| 𐤏𐤁𐤃𐤁 on the same day; lasting only one day; immediately, pl. born on the same day. | 𐤏𐤁𐤃𐤁 a manly or bold woman. |
| 𐤏𐤁𐤃𐤁 (𐤏𐤁𐤃𐤁) 𐤏𐤁𐤃𐤁 counsel- lor; secretary. | 𐤏𐤁𐤃𐤁 PA. to stir up, induce. |
| 𐤏𐤁𐤃𐤁 (𐤏𐤁𐤃𐤁) 𐤏𐤁𐤃𐤁 sharer of secrets; secretary; counsellor. | 𐤏𐤁𐤃𐤁 m. demoniac. |
| 𐤏𐤁𐤃𐤁 immediately. | 𐤏𐤁𐤃𐤁 f. corner. |
| 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 prison. | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 buyer. |
| | 𐤏𐤁𐤃𐤁 f. resurrection. |
| | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 prudent; wise of heart. |
| | 𐤏𐤁𐤃𐤁 𐤏𐤁𐤃𐤁 lacking in heart; fool; imprudent. |

ܕܘܢܘܢܐ ܕܘܢܘܢܐ } thoughtless;
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } fool; sense-
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } less; mad.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } beggar.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } angry.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } fame; news; report;
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } tidings.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } inhabitants of
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } the earth or land.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } AP^h. to lay snares;
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } to set an ambush.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } garden; vine; vine-
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } yard.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } flower-
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } garden.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } sticks-gatherer;
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } he that gathers sticks
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } or woods.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } keeping or
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } holding wrath.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } calumny.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } He that
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } cures without any thing.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } vine des-
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } troyer.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } humble of
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } eyes; modest.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } bread-seller.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } water carrier;
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } he that draws (fills)
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } water.

ܕܘܢܘܢܐ ܕܘܢܘܢܐ } handful.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } handful.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } paralytic.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } patient;
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } longanimous.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } snout; nostril; nose.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } deceitful man.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } law-giver.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } sense; prudence.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } (ܕܘܢܘܢܐ) flower,
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } esp. vine flower.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } f. sense-less;
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } foolish.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } before; not yet.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } wicked;
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } evil doer.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } entirely.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } evil-hearted.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } m. mighty in
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } strength or power.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } m. cheek; side; a
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } buffet.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } pr. n. Pharaoh, (a
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } title of the kings of
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } ancient Egypt).
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } ear-ring; nose-ring.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } m. chief
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } butler.
 ܕܘܢܘܢܐ ܕܘܢܘܢܐ } m. chief baker.

| | |
|--|---|
| ḥ-š-š m. runner. | š-š-š m. fox. |
| ḥ-š-š f. childishness, silliness, infancy; folly. | ḥ-š-š Explanation; interpretation. |
| ḥ-š-š act of pleasing; cringing | ḥ-š-š torment; anguish; severe pain. |
| ḥ-š-š f. fetter; chain. | |
| ḥ - š - š to be dazzled, amazed. | ḥ-š-š to be rent, burst asunder. |

Exercise 47 A.

1. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
2. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
3. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
4. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
5. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
6. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
7. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
8. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
9. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
10. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
11. ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
12. (Luke. III. 2.) ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š
ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š ḥ-š-š

21. (Nehem. 13. 20) . . .
 24 . . .
 25 . . .
 26 (Esther. 8. 10.) . . .
 27 (Job. 13. 4.) . . .
 28 (Prov. 1. 39.) . . .
 29 (Prov. 11. 12.) . . .
 (Prov. 11. 22.) . . .
 30 . . .
 31 (Prov. 12. 4.) . . .
 (Prov. 15. 8.) . . .
 32 . . .
 33 (Prov. 16. 19.) . . .
 34 (Canticle. 2. 15.) . . .
 (Wisdom. 8. 4) . . .
 35 . . .
 36 (Thom. Edessa.) . . .

37 (Aphr.) אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ
 (Act. Mar.) וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ
 38 אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ
 מִשְׁפָּטֵם בְּחֵן חָדָשׁ (Act. Mar.) 39 אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי
 וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ 40 (Aphr.) אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי
 וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם
 בְּחֵן חָדָשׁ 41 (Ibid.) אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם
 בְּחֵן חָדָשׁ אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ
 42 (Ibid.) אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ
 אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ אֶלֶם מִשְׁפָּטֵי
 לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ 43 (Ibid.) אֶלֶם מִשְׁפָּטֵי
 לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי
 וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם
 בְּחֵן חָדָשׁ 44 (Ibid.) אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם
 בְּחֵן חָדָשׁ אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ
 אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ אֶלֶם מִשְׁפָּטֵי
 לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ 45 (Act. Mar.) אֶלֶם מִשְׁפָּטֵי
 לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי
 וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם
 בְּחֵן חָדָשׁ אֶלֶם מִשְׁפָּטֵי לְמִשְׁפָּטֵי וְיִשְׁפָּטֵם בְּחֵן חָדָשׁ
 (Anaph. II. D. Apos.)

Exercise 47 B.

1. He ordered a severe (אֶלֶם) punishment upon them.
2. Micha (מִיכָא) was persecuted and cast into prison.
3. There were two debtors (שְׁנַיִם) to one creditor.
4. All the citizens saw what he did.
5. Humi-

lity is the abode of justice. 6. They have no remuner-
 ator (مُجَدِّدٌ مُجَدِّدٌ). 7. Let him be away from detraction.
 8. In Thy judgment there is no regard-of-person,
 (Our) Lord. 9. Because of my enemies make straight
 Thy way before me. 10, Raise to them a law-giver
 that the gentiles may know that they are men. 11. Our
 God is our strong refuge. 12. Hear this (f.) all the
 peoples, and hearken ye, all the inhabitants of the earth.
 13. The fools and the senseless (m. pl.) shall perish
 (pres.) together and they will leave (pres.) their posses-
 sion to others. 14. Let their abode be a desolation.
 15. He will destroy all the evil-doers from the city of
 the Lord. 16. Be Thou an abode that I may enter it
 always. 17. A foolish man is heartless and a prudent
 man walks rightly. 18. The wise of heart knows the
 sense and he whose lips are sweet increases knowledge.
 19. But Thou, God! bring them – the bloody and
 deceitful men – down to the pit of destruction. 20. The
 Lord will be a refuge for the poor (m. pl.) and their
 helper in the time of tribulation (مُجَدِّدٌ مُجَدِّدٌ). 21. The
 usurer (مُجَدِّدٌ مُجَدِّدٌ) will stand against all that you have.
 22. Place-of-flight has failed me (مُجَدِّدٌ مُجَدِّدٌ) and there
 is no avenger for my soul. 23. Bring my soul out
 from the prison that I may praise Thy name. 24. But
 a woman who-hates-truth is the seat of insult. 25. The
 fool immediately lets his anger know. 26. He that
 curses his friend is a fool. 27. He gathered all the
 high-priests and the scribes of the people. 28. He saw
 a man sitting in the custom-house. 29. The banqueting-
 hall was filled with guests (مُجَدِّدٌ مُجَدِّدٌ). 30. A handful
 of dust was lost in many waters. 31. Then Jesus was
 led by the Holy Spirit to the desert to be tempted by
 the devil. 32. When thou dost pray don't be as hypo-
 crites who love to stand in congregations and in corners
 of streets to pray so that they may be seen by (مُجَدِّدٌ مُجَدِّدٌ) men.
 33. But John, when he heard in prison (about) the
 works of Christ, sent (word) through his disciples. 34. My

strength has become dry as the earthen-ware of a potter and my tongue has clung (ܘܕܘܢܐ) to my palate, and thou hast cast me (ܘܕܘܢܐ) on the dust of death. 35. What ever you will that men should do to you (m. pl.) so you also do to them; for this (m.) is the law and the prophets. 36. When my enemies shall turn to their back they will stumble (ܘܕܘܢܐ) and perish before Thee. 37. The beast, because of its silliness kills its yoke-fellow (mate) and eats of (ܘܕܘܢܐ) its flesh. 38. And immediately at his first entering that judge told him "Thou shalt sacrifice to the gods". 39. Thou shalt not lay iniquous snares (ܘܕܘܢܐ) in the hermitage (ܘܕܘܢܐ) of the just (man) nor shalt thou spoil his abode. 40. There was a worldly (ܘܕܘܢܐ) man and he desired (ܘܕܘܢܐ) to become a monk. 41. The stewards left away charity and peace and love and all the treasure entirely (lit. with its end).

LESSON LI.

PARTICLES - ܘܕܘܢܐ

Particles are of four kinds :- A) Adverb- ܘܕܘܢܐ; B) Preposition- ܘܕܘܢܐ; C) Interjection- ܘܕܘܢܐ; D) Conjunction- ܘܕܘܢܐ. Particles have no gender number or state⁽¹⁾; they admit the prefixes ܘܕܘܢܐ, which are also called prefix propositions.

(1) ܘܕܘܢܐ - is an exceptional usage.

A. Adverb - $\text{فـ} \text{كـ} \text{لـ} \text{مـ} \text{نـ}$

Formation of Adverbs.

§ 267. Adverbs are formed from adjectives, nouns and verbs by adding the termination فـ ; but فـ is not directly added to nouns and verbs; it is added to adjectives formed of them.

i. Adverbs are formed from regular adjectives by adding the termination فـ to the masculine singular.

Ex. $\text{فـ} \text{قـ} \text{سـ} \text{مـ}$ - just, $\text{فـ} \text{قـ} \text{سـ} \text{مـ} \text{فـ}$ - justly.

$\text{فـ} \text{خـ} \text{بـ} \text{نـ}$ - good, $\text{فـ} \text{خـ} \text{بـ} \text{نـ} \text{فـ}$ - well.

ii. In the formation of adverbs from relative adjectives terminating in فـ the final فـ is elided before the termination فـ . Ex.

$\text{فـ} \text{شـ} \text{عـ} \text{اـ} \text{مـ}$ - common. $\text{فـ} \text{شـ} \text{عـ} \text{اـ} \text{مـ} \text{فـ}$ - commonly.

$\text{فـ} \text{بـ} \text{شـ} \text{رـ} \text{مـ}$ - human, $\text{فـ} \text{بـ} \text{شـ} \text{رـ} \text{مـ} \text{فـ}$ - humanly.

iii. Substantives assume the form of relative adjectives terminating in فـ before the adverbial termination فـ is added to them and فـ is elided as in ii above. Ex.

$\text{فـ} \text{حـ} \text{جـ} \text{رـ}$ f. - stone; $\text{فـ} \text{حـ} \text{جـ} \text{رـ} \text{فـ}$ - stony; $\text{فـ} \text{حـ} \text{جـ} \text{رـ} \text{فـ}$ - stonily.

$\text{فـ} \text{بـ} \text{شـ} \text{رـ} \text{مـ}$ m. - person; $\text{فـ} \text{بـ} \text{شـ} \text{رـ} \text{مـ} \text{فـ}$ - personal; $\text{فـ} \text{بـ} \text{شـ} \text{رـ} \text{مـ} \text{فـ}$ - per-
[sonally.]

$\text{فـ} \text{كـ} \text{جـ} \text{مـ}$ f. - universe; $\text{فـ} \text{كـ} \text{جـ} \text{مـ} \text{فـ}$ - universal; $\text{فـ} \text{كـ} \text{جـ} \text{مـ} \text{فـ}$ -
universally.

$\text{فـ} \text{أبـ}$ - father; $\text{فـ} \text{أبـ} \text{فـ}$ - paternal (§ 226 A. 2) $\text{فـ} \text{أبـ} \text{فـ}$ -
paternally.

$\text{فـ} \text{إسمـ}$ - name; $\text{فـ} \text{إسمـ} \text{فـ}$ - nominal; $\text{فـ} \text{إسمـ} \text{فـ}$ - nominally.

etc.

iv. To form adverbs from verbs the adverbial termination أ is added to the participial adjectives m. s. Emphatic form. Ex.

$\text{طَهِيرٌ} - \text{طَهْرًا} - \text{pure}$; $\text{طَهْرًا} - \text{purely}$.

$\text{سَوِيًّا} - \text{سَوِيًّا} - \text{straight; right}$; $\text{سَوِيًّا} - \text{rightly}$.

$\text{رَحِيمٌ} - \text{رَحِيمًا} - \text{merciful}$; $\text{رَحِيمًا} - \text{mercifully}$.

$\text{فَهِيمٌ} - \text{فَهِيمًا} - \text{comprehensible}$; $\text{فَهِيمًا} - \text{comprehensibly}$. etc.

N. B.— Recapitulate what has been said previously about other forms of adverbs derived from nouns (§ 141; § 240. IX), adjectives (§ 240 XVII) and numerals (§ 252-10; § 253-6).

§ 268. There are many adverbial particles not formed in any of the ways said above. Those of more frequent occurrence are given in the following lists. All the adverbs (either formed with the termination أ or otherwise) may be grouped into the following classes:—

I. Adverbs of time:—

$\text{أَخِيرًا} - \text{lastly; finally}$.

(§ 240. XVII)

$\text{أَمْسًا} - \text{yesterday}$.

$\text{أَمْسًا} - \text{last year}$.

(ج) $\text{أَمْسًا} - \text{when}$.

(1) $\text{أَمْسًا} - \text{In the beginning}$.

○ $\text{أَمْسًا} - \text{whenever}$.

(2) $\text{أَمْسًا} - \text{Immediately}$.

$\text{أَمْسًا} - \text{often; now}$

and then; from time to time

(ج) $\text{أَمْسًا} - \text{Immediately}$;

$\text{أَمْسًا} - \text{always}$.

on the same day.

(1) أ prefixed to أَمْسًا : W. S. أَمْسًا .

(2) Compound of أَمْسًا and أَمْسًا , used only with the pro. suffix أَمْسًا .

- (1) כְּעֵת־כְּעֵת once upon a time; sometime.
 לְפָנַי formerly.
 רַב־רַב often; frequently
 כְּעֵת־כְּעֵת now and then; occasionally; some-times; at times.
- (2) כְּעֵת־כְּעֵת always.
 לְפָנַי soon; shortly.
- (3) אַחֲרָיִם afterwards; after a long time.
 $\text{אַחֲרָיִם} : \text{אַחֲרָיִם}$ after; after-wards.
 לְפָנַי soon.
 אָז then.
 אָז then (used only after past tense).
 עַתָּה now.
 הַיּוֹם today.
- (4) זָמַן while.
- לְעֵבֶר beyond; thence-
 forth; long since.
 לְעֵבֶר hence-forward.
 $\text{לְעֵבֶר} \text{ או } \text{לְעֵבֶר}$ sometimes.
 לְפָנַי soon.
 $\text{לְפָנַי} : \text{לְפָנַי}$ swiftly; quickly.
 $\text{לְפָנַי} : \text{לְפָנַי}$ day and night.
 לְפָנַי (before) first; formerly; before.
 לְפָנַי from the beginning; formerly.
 אָז when.
 לְפָנַי (next) next year.
 לְפָנַי day before yester-
 [day.
 לְפָנַי (6) : לְפָנַי (5) at once.
 לְפָנַי from this time; hence
 forth.

(1) כְּ prefixed to Abs. st. of עֵת .
 (2) Comp. of לְפָנַי and רַב with the prep. כְּ .
 (3) Comp. of אַחֲרָיִם and עֵת . Also adverbially used are :-
 רַב־רַב - often; how often; לְפָנַי - first; formerly; לְפָנַי -
 many times; some times ; לְפָנַי or לְפָנַי -
 each time.
 (4) Shows also the state of being. (5) formed of לְפָנַי and לְפָנַי .
 (6) ie., לְפָנַי ; also $\text{לְפָנַי} = \text{לְפָנַי}$.

- | | |
|--------------------------------|--------------------------------|
| from this time forward. | (5) while. |
| (1) already. | (6) not yet. |
| (2) hence-forth; already. | (7) yet. |
| formerly; from the beginning. | (7) till now. |
| (3) ever; ever-lastingly. | while; for a time. |
| (4) formerly; from afore time. | till. |
| never; at no time. | till when; how long? |
| | nearly; almost; but a little. |
| | (8) recently; lately; firstly. |

Note. לֵאלֹדֵי prefers to be followed by a verb in the Imperfect even when the principal verb is in the Perfect tense.

II. Adverbs of place:—

- | | |
|--|--------------------------------------|
| where? | (9) every where. |
| (8) whence? | thither. |
| הַיְשָׁרִים : הַיְשָׁרִים (place) where. | לְבַחוֹת (מִן) outside. |
| הֵן : הֵנָּה : הֵּן here. | (10) לְפָנָיו (מִן) inside: |
| שָׁמָּה : שָׁמָּה there. | within. |

(1) ie: בְּיָמָיו - בְּ soft. (2) formed of לְעוֹלָם and מִן .
 (3) Takes pron. suffixes group B. (§ 39). (4) ie: מִן מִן .
 (5) used as preposition meaning, "till"; as conjunction, meaning "while". (6) W. S. לְעוֹלָם . (7) W. S. לְעוֹלָם = לְעוֹלָם + לְעוֹלָם or לְעוֹלָם . (8) ie: לְעוֹלָם מִן . (9) Abs. st. of לְעוֹלָם - compounded with לְעוֹלָם . (10) לְעוֹלָם - preposition.

| | |
|--------------------------------|---|
| هنا hither. | هنا و هنا hither and thither. |
| ثمة whither. | |
| يميناً rightward. | بعيداً far from. |
| خلفاً backward. | ٢ أسفل downward. |
| يساراً leftward. | من أسفل from below. |
| ١ فوقاً above; upward. | من هناك إلى هنا from there to this place. |
| أماماً forward. | ٣ من هنا hence; from this place. |
| هنا و هناك hither and thither. | من أي جانب on either side. |
| بعيداً afar; far off; beyond. | |

III. Adverbs of comparison or manner :—

كأن, ٤ كأنك, كأنه, ٥ كأنهم, ٦ كأنهم, كأنهم, كأنهم, كأنهم — as (require ٥ before a verb, or noun with prep. ٥) كأنهم — كأنهم so.

IV. Adverbs of doubt :—

ربما : لعل : كأن : كأنك : كأنهم — perhaps. (used as interrogatives to express fear, doubt, hope).

٧ كأنهم — as if; although.

Note. لعل : كأن : كأنك — are put before the Imperfect to express prohibition. Ex. لا تقل لعلك لعلك لعلك — see that you don't say (it) to any body.

1 Prep. هنا . 2 prep. أسفل . 3 من هنا . 4 كأن . 5 كأنك . 6 كأنهم . 7 also as a particle of affirmation, emphasis, derision (see VII below).

V. Adverbs of desire :—

would that
: ۛ : ۛ : ۛ - would that

Note. ۛ, generally, and ۛ, rarely, are followed by ۛ or ۛ in any tense. Ex.

ۛ ۛ ۛ ۛ - Would that I could arrive (lit. who would have made that I could arrive).

ۛ ۛ ۛ ۛ ۛ ۛ. Would that I had a fountain of tears. (lit. who would give me a fountain of tears).

Sometimes the particle ۛ may be omitted after ۛ.

Ex. ۛ ۛ ۛ ۛ - Would that I had a fountain of tears. (Brev. Chld).

VI. Adverbs of interrogation or demand :—

- ۛ where? (1) ۛ O that, now, then, whether.
- ۛ whence? ۛ now, indeed, verily, truly.
- | | |
|---|------|
| } | how. |
|---|------|
- ۛ : ۛ how? how much?
- | | |
|---|------|
| } | why? |
|---|------|
- ۛ whether? if?
- ۛ when? ۛ how? how much?

Note. ۛ and ۛ often follow other interrogative particles for the sake of emphasis. ۛ never stands at the beginning of a sentence, as ۛ ۛ - -ow will any one?, is there any one?

‡ also used as an Interjection of desire.

כַּחֲמַתְּ - how much? עַתָּה מִי - now who? עַתָּה אַיֵּן - now where? מַה־כֵּן - what sort? etc. (§ 271 VIII. note 2).

VII. Adverbs of Explanation :—

| | | | |
|------------------|------------------|-------------------|-------------------|
| כִּי־כֵן לְמַעַן | that is to say. | אֲדָא | forsooth; to wit; |
| כִּי־כֵן לְמַעַן | in one word. | | namely. |
| אֲדָא : אֲדָא | that is to say; | (1) אֲדָא : אֲדָא | rather; |
| | indeed. | | the rather; more. |
| אֲדָא | forsooth; for | (2) אֲדָא | especially; |
| | example; indeed; | | chiefly. |
| | therefore. | אֲדָא | forsooth; indeed; |
| | | | again; for. |

Note. The Hebrew particle אֲדָא is not found in the New or Old Testament books. אֲדָא serves for inverted commas to mark a quotation or oblique oration. It never stands as the first word of a sentence. Ex. אֲדָא לְבַרְכָא דְּאֵלֵּיּוֹן. Forsooth, God saith to the sinner. אֲדָא דְּחֹסְרוֹת דְּבִי אֲדָא דְּחֹסְרוֹת דְּבִי. He gave himself out to be the elder son of Chosroe.

VIII. Adverbs of quantity :—

| | | | |
|-------------|--------------------------------------|---------------|---------------------------|
| אֲדָא | very; much; greatly. | אֲדָא | still more; |
| אֲדָא אֲדָא | very much; very | | especially. |
| | greatly; exceedingly. | אֲדָא אֲדָא | } more or less; about. |
| אֲדָא | very; much more; | אֲדָא אֲדָא | |
| | too much. | אֲדָא אֲדָא | } more or less. |
| אֲדָא אֲדָא | } most exceed- ingly. | אֲדָא : אֲדָא | alone. |
| אֲדָא אֲדָא | | אֲדָא : אֲדָא | utterly; |
| אֲדָא אֲדָא | } more than. (§ 242 note iii). | | entirely; altogether. |
| אֲדָא אֲדָא | | אֲדָא : אֲדָא | much. |

W. S. (1) אֲדָא : אֲדָא. (2) אֲדָא.

| | |
|--|--|
| عموماً generally. | لحظة a very little while. |
| قليل little | بإيجاز briefly; shortly. |
| شبهاً almost; partly. | بشيء من قليلاً أو كثر قليلاً more or less. |
| قليل قليلاً very little; little by little. | كثيراً much; abundantly. |
| بعده قليلاً soon after; a little after. | كثيراً أكثر much more. |
| بشبهه well nigh; almost. | لوقت طويلة this long time. |
| قبله قليلاً a little before. | بقليل hardly; scarcely. |

IX. Adverbs of quality (mostly derived from adjectives) :-

| | |
|--------------------|---------------------------------------|
| بشبهه well. | (1) عشواً rashly; in vain; at random. |
| بشبهه justly. etc. | بلا عوض gratuitously; gratis. |

X. Adverbs of affirmation :-

- (2) نعم yes; yea; so it be; indeed; also; even; even indeed.
- (3) بئساً verily; truly. Amen; so be it (at the end of a sentence).
- لا no; not. (4) لا (لا) no; not; is not?
- بشبهه - truly; verily,

B. Preposition- بشبهه

§ 269. Prepositions of frequent occurrence are given in the following lists :-

i. a) Prepositions which admit pronominal suffixes-
group A. (§ 42); group B. (§ 46 A).

W. S. (1) بشبهه (2) بشبهه (3) بشبهه (4) بشبهه.

b) The case-forming prepositions- **ב.ג.ד** - prefixed to nouns (§ 25, 26) and pronouns (§ 29).

ii. Prepositions which do not admit pronominal suffixes.

ב.ג. between.

ד.ח.ט. : **ד.ח.** till; until.

ו.ז.ח.ט. before; in the presence of.

א.ב.ג.ד.ה.ו.ז.ח.ט. } under.

iii. The following prepositions govern a noun or a pronoun with the medium of **כ.ל.**

(**כ.ל.**) **ל.ח.ט.** outside; besides (**כ.ל.**) **ל.א.ב.** within.

(**כ.ל.**) **ל.ג.ד.** above; over. (**כ.ל.**) **ל.ו.ז.** below; under.

(**כ.ל.**) **ל.י.כ.** except; besides. (**כ.ל.**) **ל.מ.נ.** without; [besides.

Note. 1. **ד.ח.ט.** never governs a personal pronoun. It requires to have the preposition **ל** prefixed to the word it governs. Ex. **ד.ח.ט. ל.ב.נ.ד.א.** - till the end. **ד.ח.ט. ל.ה.ט.ד.ז.** - as far as here. etc. It requires **ו** before a verbal form except Infinitive. Ex. **ד.ח.ט. ו.ב.י.א.** - until he comes. **ד.ח.ט. ו.ב.י.א.** - until he came.

2. The preposition **כ.ל.** may sometimes be put before other prepositions like **ב.ג.ד.ה.ו.ז.ח.ט.** and especially, before **ל.ח.ט.**, **ל.א.ב.**, **ל.ג.ד.**, **ל.ו.ז.**. With the latter four it is generally so, when they are not connected with a noun or pronoun. Hence,

כ.ל. ב.ג.ד. after.

כ.ל. ל.ג.ד. (from) above.

כ.ל. ל.א.ב. : (1) **כ.ל. א.ב.**

כ.ל. מ.נ. from.

within (from within).

(1) **א.ב.** is the contracted form of **א.ב.א.** - "inside". It may,

מִבְּפָנָיו (from) before. בֵּינֵינוּ (between).
 מִלְּפָנָיו (from) below. etc.
 מִבְּחוּצָה besides;
 מִבְּחוּצָה from outside.

C. Interjection - מֵיָדָא מֵיָדָא

§ 270. The various kinds of Interjections may be roughly grouped as follows:-

i. Interjections which admit pronominal suffixes (group B. § 46. B.).

ii. Interjections which do not admit pronominal suffixes, but govern the following noun by אֶל (usually) or אֶלָּא or מִן.

a) * אֶלָּא - Oh! expresses vocative case, and wonder, grief and reproof (often followed by אֶל or מִן).

b) * אֶלָּא - Oh! yea! interjection of calling, imploring, sorrow, remonstrance, exclamation or admiration (often followed by אֶל).

c) * אֶלָּא - Ah! Alas! interj. usually of sorrow; sometimes of wonder or joy (often followed by אֶל, מִן or אֶלָּא).

d) * אֶלָּא - Well done! interj. of praise or admiration (followed by אֶל)

therefore, stand with any of the prepositions אֶל, אֶלָּא, מִן according to requirement. Ex. אֶלָּא מִבְּחוּצָה אֶלָּא - we have entered into (the inside of) the city. אֶלָּא אֶלָּא - in (the inside of) the house. אֶלָּא אֶלָּא מִן - from (the inside of) the house.

* W.S. a) אֶלָּא : אֶלָּא. b) אֶלָּא. c) אֶלָּא. d) אֶלָּא.

e) * وَو - Woe! interj. of anger, menace or grief (followed generally by Δ and rarely by $\Delta\dot{\text{خ}}$.)

f) * وَو - Ah! Ho! Oh! interj. used to call attention or to express grief or threatening (often followed by $\Delta\dot{\text{خ}}$ or ر-و).

g) * وَو - God forbid! let it not be! interj. of deprecation (often governs the person related by the prep. Δ and the following verb is put in the Infinitive, or in the Imperfect with و or و [or ر-و negative] preceding).

h) * وَو - Pooh! fie! away! interj. of contempt (followed by $\Delta\dot{\text{خ}}$ or ر-و).

iii. Interjections, which are in no way joined to a noun or pronoun.

[interjection.

1) x وَو - behold, lo!, demonstrative or emphatic-

2) x وَو وَو - Hē hē! Hā hā! interj. of derision.

3) x وَو - Strange! wonderful! interj. of wonder.

4) x وَو - Pooh! begone! interj. of contempt.

5) x وَو وَو - Alas! Alas! woe! interj. of grief or sorrow.

6) x $\text{وَو} : \text{وَو وَو}$ - O! ho! interj. of calling,

[or joy.

7) x وَو وَو - Hurra! Huzzah! interj. of joy.

* e) وَو . f) وَو . g) وَو . h) وَو .

x W. S. 1) وَو . 2) وَو وَو . 3) وَو . 4) وَو .

5) وَو وَو . 6) $\text{وَو} : \text{وَو وَو}$. 7) وَو وَو .

... : ... : ...

... : ... : ...

... - neither ... nor.

... - as ... so;

... - either ... or; ... - whether ... or.

v. Explanation :- ... (1) ... - that is; namely- ... - more over; especially. (§ 268.

[VII]

The phrases:- ... - that is; that is to say.

vi. Condition: ... - if; ... - if not; ... - unless.

Note. ... prefers to have ... before the following verb.

vii. Adversity :- ... - but, however. ... - not ... but; ... - not only ... but also.

viii. Conclusion :- ... - there fore.

Note: 1. The adverbs of time, manner, and place standing before a verb with ... as medium and adverbs of doubt and desire are also considered as conjunctions, as ... ; ... ; ... etc. (§ 268).

2. The particles ... , ... , ... , ... , ... , ... , ... - are never used as the first word in a sentence. They usually keep the second place. (§ 268 VI. note).

W. S. (1) ...

at last. $\text{לְאַחֵר} \text{יִשְׁמְעוּ} \text{לְדַבְּרֵי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי}$ - would that they (may) have this counsel.

b) The perfect tense sometimes occurs with the particle לְעֹשֵׂי alone to denote a sense in the subjunctive.

Ex. $\text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי}$ - wouldst thou have been bound to be afraid ... and then to be zealous.

$\text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי}$ - These things you ought to have done, and these (others) you ought not to have left undone.

VII. לְעֹשֵׂי - lest, לְעֹשֵׂי - lest perhaps, are subordinating conjunctions of a negative purpose; and they indicate a state of doubt or uncertainty. (§ 268

IV. note). Ex. $\text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי}$ - Lest perhaps he may snatch away my soul as a lion.

VIII. a) לְעֹשֵׂי and לְעֹשֵׂי - meaning "how, how much" are used as particles of admiration. They are immediately followed by a verb in any tense. Ex.

$\text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי}$ - How beautiful is Thy birth-day?

$\text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי}$ - How much have I loved Thy law?

$\text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי}$ - How much does God love us?

b) לְעֹשֵׂי may admit the preposition לְ if the clause beginning with it depends upon another clause. Ex. $\text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי}$ - Glory to God, how merciful He is! (Who is so merciful).

c) For an emphasis of admiration the particle לְעֹשֵׂי often stands before לְעֹשֵׂי . Ex.

$\text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי} \text{לְעֹשֵׂי}$ - Oh! how bitter is the chalice that Adam mixed for his children!!

IX. The Imperfect is preferred after particles
 حَتَّى : حَتَّى - until, before, ere-even when the
 verb refers to an event that took place in the past. Ex.
 لَمْ يَتَّخِذْ نَوْسًا حَتَّى تَكَلَّمَ اللهُ بِهِ -
 Noe did not take a wife until God had spoken to him.
 حَتَّى - He gave His blood before
 He was crucified.

But rarely the Perfect may be used after such
 particles: Ex. حَتَّى - Before I was
 humiliated I believed.

X. a) فِي وَسْطِ or فِي وَسْطِ (contraction of فِي وَسْطِ - midst)
 فِي مَكَانٍ (contraction of فِي مَكَانٍ - place) are used adverbially
 without the preposition فِي. Ex. فِي وَسْطِ السَّمَاءِ - In the
 midst of heaven. فِي مَكَانٍ لَمْ يَكُنْ خَوْفٌ - where there
 was no fear.

b) Likewise the nouns of time, such as نَهْجٌ - day
 لَيْلَةٌ - night, وَقْتُ - time, حِيَاثٌ - time, moment,
 مَدَّةٌ - length of time, etc. may be used adverbially
 (in the contracted form) without any preposition. Ex.
 فِي حَيْثُ - In the morning; لَيْلًا نَهْجًا or لَيْلًا نَهْجًا -
 day and night; مَدَّةً مَدَّةً - for long years.

c) كَثِيرًا in the sense of "very, very much", "in
 large quantity" is used adverbially. Ex.
 كَثِيرًا - It hurts thee very much.

B. Preposition.

273. I. a) In adjurations the preposition بِ is
 prefixed to the noun by which adjuration is made, when
 the verb of adjuration is expressed. Ex.

שָׁמַעְתִּי לַיהוָה אֱלֹהֵי - Swear to me by God.

אֲשָׁפֵךְ אֱלֹהֵי חַיִּים - I adjure thee by the living [God.

b) If the verb of adjuration is not expressed the preposition בְּ is not prefixed; but the negative particle לֹא is put before the noun by which adjuration is made.

Ex. $\text{לַיהוָה} - \text{בְּ}$ - By God; $\text{לְחַיִּי} - \text{בְּ}$ - by thy life.

II. The negative particle לֹא with the preposition בְּ or בִּלְעֵד (בְּלֹא or בִּלְעֵד) serves as a preposition of negation meaning "without". The noun governed by it, generally, admits no other preposition. But sometimes the noun governed by בִּלְעֵד may take also the prep. בְּ ; still more rarely לֹא is put before a noun governed by the prep. בְּ to mean without. Ex. $\text{בְּלֹא} - \text{בְּ}$ or $\text{בִּלְעֵד} - \text{בְּ}$ or $\text{בִּלְעֵד} - \text{לֹא}$ - without knowledge; unknowingly.

III. בֵּינֵם - "between" (§ 46. A. 2) may rarely be repeated before the second noun with the preposition בְּ or the conjunction 'ו'. Ex.

$\text{וַיְהִי מִלְחָמָה בֵּינֵם בֵּינֵם} - \text{בְּ}$
 And there was battle between Rehoboam and Jeroboam
 all the days (of their life.) (I. Kings, 14.30). [cfr. § 47. vi]

$\text{וַיְהִי מִלְחָמָה בֵּינֵם בֵּינֵם} - \text{בְּ}$
 And there was battle between Abia, son of
 Rehoboam and Jeroboam all the days of their life.
 (I Kings. XV. 6).

Note. A reflexive sense like himself, thyself (alone) etc., is obtained by repeating the pronominal suffixes added to בְּ and בִּינֵם with the preposition בְּ , preceded by the con-

junction 'o', or by repeating the same suffixes after זֶה־יְהוֹיָכִן , governed by the preposition Δ . Ex. הוּא־עִמּוֹ - himself (alone); הֵם־עִמָּם - themselves alone; הוּא־עִמּוֹ or הוּא־עִמּוֹ - himself alone.

IV. The preposition Δ may, or may not be prefixed to nouns governed by יָרָא - "worthy of" and בִּנְיָ - "guilty of". Ex. $\text{יָרָא בִּנְיָ מוֹת}$ or $\text{יָרָא מוֹת בִּנְיָ}$ - He is guilty of death. יָרָא תְהוֹרָא or יָרָא תְהוֹרָא - He is worthy of praise.

V. The word governed by a preposition immediately follows it; but sometimes a short word may intervene except in the case of prefix prepositions. (§ 269 b.). Ex. $\text{כִּי־לֹא־יָרָא־בְּמִצְרַיִם}$ - But instead of Kuzbi. $\text{בְּגַלְתִּי אֶת־אָדָם}$ - Because of the captivity of Adam, O Lord.

VI. Lamad (Δ), besides being the prefix to indicate the Accusative (direct object) and the Dative (the end or object for which) cases, serves also to indicate:

1) "for" or "instead" or "as". Ex. $\text{יָרָא־בְּעֵץ־זַיִת}$ - He that has bought a pea for (instead of) a pearl. $\text{יִּיְיָ־יִבְרָא־לְבָבִי־בְּעַבְדִּי־טוֹב}$ - If one man buys a slave for (as) a good slave.

2) Cause. Ex. $\text{מָוֶה־לָּמוֹת־עָרִב}$ - He is dying of hunger (Jerem. 38.9) לָמוֹת־עָרִב - Thou shalt die of thirst.

3) The time, at the end of a certain period. Ex. $\text{לַמָּחָר־הַשִּׁבְעִיתִּי}$ - On the seventh day. לְאַחֲרָיִם - at last; towards the end. לְמַדְבָּרִים - In the process of time.

לְאַחַר שְׁלֹשָׁה יָמִים - On the third day; after three days.

לְאַחַר רַב שָׁנִים - Now after many years.

4) Direction in space or time (prefixed to the dependent noun instead of the genitive particle ׀)

לְצָפוֹן מִן הַחֲצֵצְתָיִם - To the north of the enclosure.

שְׁלֹשָׁה חֳדָשִׁים אַחֲרָיו - Three months after his

departure. הַיּוֹם הַשְּׁלִישִׁי לְצֵאתָם - The third day of

(after) their crowning. בַּיּוֹם הַיּוֹדֵשִׁי לְאַחַר חַיֵּי אַבְרָהָם -

- In the year hundred and one of Abraham's life.

VII. Besides its ordinary uses (§ 54. IV, V; § 81; § 119. I; § 141) the preposition מִן is rarely prefixed to the indirect object of a transitive verb to indicate denomination. Ex. קָרָא מִן הַגִּבּוֹרִים - He called

(designated) them rich men. קָרָא מִן הַבְּרִיָּה - They were called wild goats. (Nold. 248).

VIII. In the same sentence the starting "from" of the direction is denoted by the particle מִן, and the place or time or object "to" or "till" is denoted by the particle אֶל or אֲדָמָה - preceded by the conjunction Wa'w (ו). [cfr. § 47. II, III; IV]. Ex.

מִן הַצֵּדָה הַשְּׂמֹאלִית לְעֵבֶר הַיְמָנִית - From the other side of the

Euphrates to the East. מִן אָדָם - From Adam

to the present day. מִן הַצֵּדָה הַשְּׂמֹאלִית לְעֵבֶר הַיְמָנִית -

- From the risings of the sun till its settings. מִן הַצֵּדָה הַשְּׂמֹאלִית

לְעֵבֶר הַיְמָנִית - From the greatest to the least of them. (Jonas. 3. 5).

Note also the following phrases of the same trend:—

מִן הַצֵּדָה הַשְּׂמֹאלִית - On that side of him (lit. from him to that side).

מִיְיָסָוּ וְלַחֲבֵרָה - On this side of him (lit. from him to this side).

מִיְיָסָוּ וְלַחֲבֵרָה - Besides him (lit. from him to the outside).

אַחֲרָיִם (אֲחֵרִים) - Afterwards (lit. since then); after that time-

אַחֲרָיִם - till then. אֲחֵרִים - till now;

אֲחֵרִים - for ever,

אֲחֵרִים וְאֲחֵרִים - From eternity to eternity.

אַחֲרָיִם - Until after; until past. etc.

IX. Part of a whole (or partitive) is denoted by the preposition מִן. Ex. מִיְיָסָוּ - some of us; מִיְיָסָוּ - some of you; מִיְיָסָוּ - some of them. etc.

אֲשָׁרֵי אֲשָׁרֵי אֲשָׁרֵי - I shall write a part of those which have been done (§ 58. 3. note).

Likewise מִן stands frequently before nouns of time to express a partitive sense. Ex. מִן אֲשָׁרֵי - In (a part of) the evening. מִן אֲשָׁרֵי - In (a part of) the morning. מִן אֲשָׁרֵי - In (a part of) summer time. מִן אֲשָׁרֵי - At some (or any) time in my life. מִן אֲשָׁרֵי - At some (or any) time in his life. etc. (Nold. § 249 c.)

X. The preposition אַל generally denotes "resting upon". Ex. אַל אֲשָׁרֵי - on the table; אַל אֲשָׁרֵי - upon the hope of; in the hope of. אַל אֲשָׁרֵי : אֲשָׁרֵי - upon this; therefore. etc.

It (אַל) is also used to indicate:—

1) "Often the being that has been affected by any thing pleasant or unpleasant". Ex. אַל אֲשָׁרֵי - It is not acceptable to any body. אֲשָׁרֵי אֲשָׁרֵי -

He was beloved of his God. (Nehem. 13. 26). וְיֵשׁוּבָה

$\text{אִם יֵשׁוּבָה לְמֶלֶךְ}$ - If it pleases the king. (Esther. 9. 4.).

$\text{וְיֵשׁוּבָה לְבָרְתָנָם}$ - They are beloved to their

husbands. $\text{וַיֹּאכְלוּ בְדַם הָאֲדָמָה}$ - And the people ate

(them) with the blood. (Samucl. I. 14. 32).

2) A situation against. Ex.

$\text{וְיֵשׁוּבָה לְפָנַי וְלִפְנֵי מַלְאָכָי} : \text{וְיֵשׁוּבָה לְפָנַי}$

$\text{וְיֵשׁוּבָה לְפָנַי}$ - And you assent to one who is lifted up

over (against) you, and to one who strikes you on

(against) your face. (II. Cor. XI. 20).

3) The subject of which one says in a sense of

“about” like וְיֵשׁוּבָה . Ex.

$\text{וְיֵשׁוּבָה לְעֵץ הַלְבָנוֹן וְעַד הַיַּסְמִינִלְוִן}$

$\text{וְיֵשׁוּבָה לְעֵץ הַלְבָנוֹן וְעַד הַיַּסְמִינִלְוִן}$

$\text{וְיֵשׁוּבָה לְעֵץ הַלְבָנוֹן}$ - And He spoke about trees from the

cedars of Lebanon to the hyssop that comes out of the

wall, and He discoursed about beasts and about birds

and about reptiles and about fishes. (I. Kings. 4. 33).

4) Measurement of time or space. Ex.

$\text{וְיֵשׁוּבָה לְעֵץ הַלְבָנוֹן}$ - At a place, two miles distant

from the prophets. $\text{וְיֵשׁוּבָה לְעֵץ הַלְבָנוֹן}$ - Once.

$\text{וְיֵשׁוּבָה לְעֵץ הַלְבָנוֹן}$ - many times.

5) Possession, in the sense of “to have”. Ex.

$\text{וְיֵשׁוּבָה לְעֵץ הַלְבָנוֹן}$ - Thou hast devil.

He had grace (in himself).

XI. וְיֵשׁוּבָה like וְיֵשׁוּבָה is generally used as a conjunction of cause, meaning “because”. Ex.

ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ - Because they did not observe the law of God. ܐܬܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ - Because, Thou, O Lord, art good.

But 1) sometimes ܩܘܪܘܢܐ serves as a particle to express purpose like ܩܘܪܘܢܐ : ܩܘܪܘܢܐ : ܩܘܪܘܢܐ : ܩܘܪܘܢܐ : ܩܘܪܘܢܐ . (§ 54. II)

Ex. ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ - For, Our Lord, when He was born man, was condemned in order to show mercy. (Spic. Syr. p. 32).

2) ܩܘܪܘܢܐ rarely stands for “while”, “within”, “in the mean time”. Ex. ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ - within twelve days.

C. Conjunction.

§ 274. I. Conditional conjunctions are of two kinds:-

i) ܩܘܪܘܢܐ “if” to signify that which may happen.

ii) ܩܘܪܘܢܐ “if” to signify that which has not happened.

A verb in any tense may follow a conditional particle. But the following may be noted:—

a 1) In conditional sentences in which the first (conditional) clause has a verb in the Present or Imperfect to signify a sense in the future the verb of the consequent clause in the Perfect indicates a sense of certainty in the future. Ex. ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ - If my eye shall see God it will surely see light.

2) So also a verb in the Perfect bears a sense of certainty in the future or present in the consequent clause following a clause beginning with the Indefinite pronouns- ܩܘܪܘܢܐ and ܩܘܪܘܢܐ - followed by a verb in the Present or Imperfect bearing a sense in the present or future. Ex. ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ - He that sees me certainly sees Him who hath sent me.

b 1) The verb of the conditional clause beginning with օձֿ is generally put in the Perfect, Plu-perfect or Past Imperfect, and that of the consequent clause in the Past Imperfect (with the force of the Subjunctive Perfect). Ex. $\text{Եթե՞ Երկունքս Երկունքս Երկունքս Երկունքս Երկունքս Երկունքս}$
 Երկունքս - If you were of the world, the world would have loved its own.

2) Եթե՞ “unless” is generally followed by a noun and then by ՞ followed by a verb in the Perfect, and the verb in the consequent clause is put in the Perfect or Past Imperfect (with the force of the Perfect Subjunctive). Ex. $\text{Եթե՞ Երկունքս Երկունքս Երկունքս Երկունքս Երկունքս Երկունքս}$
 Unless the Lord had defended us they would have had devoured us alive. (Ps.).

3) Sometimes the verb immediately follows Եթե՞ and ՞ is omitted. Ex. $\text{Եթե՞ Երկունքս Երկունքս Երկունքս Երկունքս Երկունքս Երկունքս}$
 If Christ had not come who would have redeemed us?

4) Rarely, however, the consequent clause may be followed by the conditional clause beginning with օձֿ or և՞ and the verb following it (օձֿ or և՞) may be in a tense other than the Perfect. Ex.

$\text{Եթե՞ Երկունքս Երկունքս Երկունքս Երկունքս Երկունքս Երկունքս}$ - It would have been better for him if he were cast into the sea.

5) As an imitation of later Greek և՞ is inserted in relative clauses (generally in translations from Greek) to express an indefinite sense— “any”, “some how”. Such usage of և՞ is very rare in ancient original writings. Ex. $\text{Երկունքս և՞ Երկունքս Երկունքս Երկունքս Երկունքս Երկունքս}$ - That upon which (if) any man leans. $\text{Երկունքս և՞ Երկունքս Երկունքս Երկունքս Երկունքս Երկունքս}$ - Whatever (any thing) he tells you. etc.

Note also the phrases of the same nature:- $\text{כִּי־כַּחַשׁ} -$
 how-much-so-ever; $\text{כִּי־כַּחַשׁ} -$ however-so-much ; $\text{כִּי־כַּחַשׁ} -$
 however- so-much.

II. The conditional particles- $\text{אִם} : \text{אִם־כִּי} : \text{אִם־כִּי} -$
 generally stand at the beginning of the conditional
 clause (as may be seen from the above examples). But
 rarely they may stand in the middle of it. Ex.

$\text{אִם־אֶעֱמַד עַל־כָּל־רָאשֵׁי־הָאָרֶץ} -$ If I stand upon
 the summit of all heights.

III. $\text{אֲלֵכֶּם} -$ or $\text{אֲלֵכֶּם} -$ "unless" affirms something
 exclusively (ie. by excluding any thing besides what
 follows it). Ex. $\text{אֲלֵכֶּם אֲלֵכֶּם אֲלֵכֶּם} -$
 In whom shall we take refuge unless in Thy mercy?
 (ie., in Thee, who art merciful). $\text{אֲלֵכֶּם אֲלֵכֶּם} -$
 $\text{אֲלֵכֶּם אֲלֵכֶּם} -$ The book was not completed unless in
 two years.

IV. a) $\text{אִם} -$ "if" is repeated joined by the co-
 ordinative conjunction 'ו' in the sense of "either...
 or", "whether... or". Ex. $\text{אִם־כִּי־אֶתְּנֶה אֶת־כֶּסֶף} -$
 Give what thou hast whether little or much.

b) If the same verb forms the predicate both in
 the conditional clause and in the consequent (princi-
 pal) clause it may be omitted in the latter, even
 though it requires the verb in a different tense. [Such
 an omission of the verb is called Ellipsis. It may
 occur also in other kinds of sentences. "To the Ellipsis
 belongs the omission of individual words and groups
 of words, which may be supplied from the contents
 of the corresponding clauses". (Nold. § 382)] Ex.

$\text{אִם־יִדְּבָרוּ} -$ $\text{אִם־יִדְּבָרוּ} -$ If they persecuted
 Christ (They will persecute) us also.

VII. Without the force of conjunction (§ 27 IV.) Wāw may sometimes be added before a clause depending upon a preceding clause - $\text{חַיִּי תְּלַמְּדֵנוּ וְיִבְרַח עָלֵינוּ הָאָרֶץ}$ - When he said these (things) behold, the earth moved. (1)

VIII. For an expression like “even”, “the very”, “also”. etc. \circ or וְ or וְעַל - is employed. Ex. $\text{וְיִירָא אֶת צַלְמוֹ הַיָּחִיד}$ - This one fears even his own shadow.

IX. The state or manner of action denoted by the principal verb in answer to the question “how?” is expressed by putting כִּי or \circ before the subordinate verb. Ex. $\text{וְיָשׁוּבִים מִן הַשָּׂדֶה וְעוֹרְבִים}$ - the labourers returned from the field weeping.

$\text{וְיָצֵאתָ מִתּוֹךְ אֵלֶיךָ מְעֻדָּתְךָ כְּכֹל יְפֵאוֹתֶיךָ}$ - Thou hast gone out from within it adorned with all spiritual beauties.

Note. Sometimes Wāw (\circ) may stand without a verb for such an expression. Ex. $\text{וְיָצְאוּ עִמָּם וְיָשׁוּבִים מִן הַשָּׂדֶה וְעוֹרְבִים}$ - The hostages went out with ropes around their necks.

X. A clause, which is the result, consequence, effect or purpose of the preceding clause may be joined by \circ instead of כִּי , the following verb being put generally in the Imperfect, rarely in the Present, and still more rarely in the Perfect. Ex.

$\text{וְשָׁמַעְתָּ אֶת דְּבָרַי וְיָחַיְתָּ$ - Hear my words that you (s.) may live.

$\text{וְיִבְרַח עָלֵינוּ הָאָרֶץ וְיִבְרַח עָלֵינוּ הָאָרֶץ}$ - What should I have done to hinder the sun? $\text{וְיִבְרַח עָלֵינוּ הָאָרֶץ}$ -

(1) Such usage of Waw after the manner of Greek is frequent in the Heracleian translation of the New Testament (Nold.)

Our Lord granted them that they might see.

בָּנָהּ - He began to build.

XI. To express "both ... and" the co-ordinative conjunctions are put before both the terms as, $\circ \dots \circ$;

$\text{וְ} \dots \text{וְ}$; $\circ \dots \text{וְ}$; $\text{וְ} \circ \dots \text{וְ}$; $\text{וְ} \circ \dots \text{וְ} \circ$. Ex.

וְאָבִיךָ וְאִמֶּךָ - Tell this both to your

father and mother. וְבֵיתוֹ וְכָל אֲשֶׁר לוֹ - He

sold both his house and his possessions. וְהַבָּנִים וְהַנְּשִׂאִים

וְהַנָּשִׁים - They captured both the children and the women.

XII. The preposition עִם "with" is sometimes used in the place of the conjunction \circ , and the predicate agrees with the subject as in the case of several subjects joined by the co-ordinative conjunction \circ . (§ 32 III, § 35 II, § 66 III). Ex.

וְיֹסֵף וְאִמּוֹ עִם - Joseph and his mother came; or, Joseph came with his mother.

XIII. The conjunction וְ generally means "or".

Ex. וְיֹסֵף וְאִמּוֹ - Who has come, Joseph or his mother?

[The same rules for the repetition of particles after the conjunction \circ hold good also for their repetition after וְ . Vide § 27; § 136; § 272 III, IV, V.]

XIV. וְ may sometimes be employed to introduce an interrogative clause with a sense of reprehension.

Ex. וְהֲיֵשׁ לְךָ חֵן בְּעֵינֵי יְהוָה - Woe to thee, because of the judgement

of God; (or) dost thou think that there is regard of person with Him?

XV. For the expression “either ... or” וְאִם is repeated before both the terms. Ex.

$\text{וְאִם יֵצְאוּ מִבַּיִת זֶה וְאִם יִסְרְפוּ אֶת הַשְּׂמֵרָה מִיָּדוֹ} -$ Either go out from this house or remove the scandal from it.

XVI. The co-ordinative conjunction ו (o) serves as a disjunctive instead of לָכֵן when the following clause carries a sense opposite to that of the preceding clause. Ex. $\text{וְאַתָּה לֹא תִסְרַף -}$ get angry but do not sin.

Note. ו (o) may according to the context stand for:—

1) וְאִם - “Also”, “nay” (see VIII. above). Ex.

$\text{וְאִם יֵצְאוּ מִבַּיִת זֶה וְאִם יִסְרְפוּ אֶת הַשְּׂמֵרָה מִיָּדוֹ} -$ For, it is from Israel, nay, a carpenter made it.

2) וְ - “or”. Ex. $\text{וְאִם יֵצְאוּ מִבַּיִת זֶה וְאִם יִסְרְפוּ אֶת הַשְּׂמֵרָה מִיָּדוֹ} -$ Whoever, therefore, that eats of the bread of the Lord or drinks of His chalice.

3) וְ - “till” $\text{וְאִם יֵצְאוּ מִבַּיִת זֶה וְאִם יִסְרְפוּ אֶת הַשְּׂמֵרָה מִיָּדוֹ} -$ He will remain there forever. (see IX, X. above).

XVII. When nouns and pronouns of different persons (§ 35. II; § 66. III) come one after another in the same sentence (joined by a co-ordinative conjunction or not) the First person precedes the Second and the Third, and the Second precedes the Third. And if they have a common predicate it prefers, for agreement, the First person to the Second and the Third, and the Second person to the Third. Ex.

$\text{וְאִם יֵצְאוּ מִבַּיִת זֶה וְאִם יִסְרְפוּ אֶת הַשְּׂמֵרָה מִיָּדוֹ} -$ And we rose up, I and he (He and I

rose up). $\text{וְאִם יֵצְאוּ מִבַּיִת זֶה וְאִם יִסְרְפוּ אֶת הַשְּׂמֵרָה מִיָּדוֹ} -$ I, thy master,

[and thou, the steward should know.

$\text{וְאִם יֵצְאוּ מִבַּיִת זֶה וְאִם יִסְרְפוּ אֶת הַשְּׂמֵרָה מִיָּדוֹ} -$ I, with my kingdom, am
[free from guilt.

may also be expressed; the first verb may be translated as “a finite verb” followed by ‘and’ or as “a participle” without “and”. Ex. ܝܘܕ ܕܢܘܩܐ ܕܐܘܪܝܢܐ - Go and enter into your room. $\text{ܝܘܩܘܩܐ ܕܝܘܕܐ ܕܝܘܕܐ}$ - I went and spoke with him. ܘܡܫܘܥ ܕܝܘܕ ܕܝܘܕܐ - And rising he went to his house.

Note. 1. In the latter kind of constructions more than two verbs may occur consecutively following. Ex. $\text{ܘܕܝܢܐ ܕܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ}$ - And she read and studied and neglected and despised and (agian) studied and rejected. (Jacob of Serugh. *Bedjan* Vol. V. p. 735).

2. Sometimes a short word may come between the successively following verbs. Ex.

$\text{ܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ}$ - She and her children will for ever drink of it and enjoy. (§ 66 III.).

3. Frequently ܘܐܢ (Impert. m. pl. of ܝܘܕܐ) is followed by 1st pl. Imperfect (without conj ܘ) for a subjunctive expression. Ex. $\text{ܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ ܘܐܢ}$ - Come, let us praise the Lord.

$\text{ܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ ܘܐܢ}$ - Come, let us kneel down and [adore Him.

$\text{ܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ ܘܐܢ ܕܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ ܕܝܘܕܐ}$ - But come, let us go and eradicate the teaching of the evil one and let us sow the teaching of our Lord.

D. § 275. I. The Relative ܕ is prefixed to certain adverbs and prepositions to form adjectives. Ex.

ܕܝܘܕܐ - Supernal, ie., that which is above; celestial.

ܕܝܘܕܐ - Infernal, ie., that which is below.

ܕܝܘܕܐ - Hinder: hind, ie., that which is behind.

ܕܝܘܕܐ - Posterior, ie., that which is after.

דָּוָם - Previous, ie., that which is before.

דָּלָדָלָב - Eternal, ie., that which is for ever.

II. For the sake of emphasis דָּ may sometimes be prefixed to דָּ, especially, when it is followed by a demonstrative pronoun. Ex. דָּ לֹא רָאִיתִי אִישׁ כַּדָּ -

I have not seen *such* a man. דָּ אֵלֶּיךָ דְּבָרִים כַּדָּ
Dost thou speak *such* words?

Note. Sometimes the relative דָּ may pleonastically be redoubled. Ex. דָּ כַּדָּ דָּ אֲבָדָה - Such a wealth has been destroyed.

III. A noun in the Genitive case with the preposition דָּ may sometimes precede the governing noun (ie. the noun on which it depends). Ex.

. דָּ אֵלֶּיךָ אֲנִי וְאַחֵיךָ בְּחַסְדֵיךָ אֲנִי וְאַחֵיךָ - We thank Him by whose grace we are brothers of His son.

IV. When there are direct and indirect objects to a verb, the direct object takes the prep. אֶל (of the accusative case) and the indirect object stands without it (אֵל). Ex. אֶל הָעָם יָלָבַשׁ אֶת בְּגָדָיו - This man clothes the poor with his garments.

Note. But if the direct object be a pronoun it prefers to be suffixed to the verb. (§ 276 ff.) Ex. אֶל מֶלֶךְ מְלִכֵּנוּ יְהוָה - Lord, show me Thy way.

Vocabulary.

דָּוָם m. defect, fault; failing — דָּוָם m. lightning.

דָּוָם f. drop.

דָּ : אֶל to cleave, break, pierce.

דָּ : דָּ Kurazan (a place).

جِيَا PA. to gather, recall,
conclude, collect, recollect.

كِسْفٌ m. mist; vapour.

لَوْحٌ m. board; plank; title.

لَهَبٌ adj. m. sharp.

مَرْجُومٌ f. food; provision;
victual.

مُرَدِّدٌ m. recorder,
chronicler.

مُوزَنٌ f. balance.

مُؤَدَّاةٌ f. handing over;
tradition.

نَيْزَابٌ Nazareth (a town in
Galeelee).

يَسْمَعُ ET^{hpe}. to be heard; to
be busy; to attend; to
humble oneself.

يَجْرَمٌ m. blame; censure;
accusation.

وَيْبٌ m. fountain.

بَيْتَسَايَا Bethsaida (a town
in Galeelee).

يَهْبِطٌ m. fear.

يُذَيِّبُ Aph. to depart afar; to
remove, separate, abandon.

ذَلِيلٌ adv. mournfully;
passionately.

سَبِيلٌ m. path; road;
foot-path.

يُضَيِّقُ : يَضْمَعُ to restrain, control,
forbid.

يُضْمَعُ m. furnace, oven, lamp

يُضْمَعُ c. stream.

Exercise 48 A.

- 1 لَمْ يَكُنْ فِي مَدِينَةِ نَازَرِثَ : يَلْمِ
- 2 يَسْمَعُ فِي مَدِينَةِ نَازَرِثَ : يَلْمِ
- 3 يَلْمِ فِي مَدِينَةِ نَازَرِثَ : يَلْمِ
- 4 يَلْمِ فِي مَدِينَةِ نَازَرِثَ : يَلْمِ
- 5 يَلْمِ فِي مَدِينَةِ نَازَرِثَ : يَلْمِ
- 6 (Ps.) يَلْمِ فِي مَدِينَةِ نَازَرِثَ : يَلْمِ
- 7 يَلْمِ فِي مَدِينَةِ نَازَرِثَ : يَلْمِ

22
 : : : : :

 23
 (I. Cor. 15. 27)
 25 (Aphr.)

 26 (Aphr.)

 27 (Aphr.)

 28

 29
 (Act. Mar.) 30

 (Act. Mar.) 31
 (Ibed.) 32

 33

 34

35. 35 36 37 38 39 (Math. 19. 21) 40 (Aphr.) 41 42 43 44 (Aphr.) 45 46 47 48 (Prov.)

sleeping in the morning on (כַּ) the ship. 13. The world comes-to-nought for-want-of (כֶּסֶף) services and sacrifices. 14. Yesterday, pompous (יָגִידִים), exalted, and powerful kings, today feeble, dethroned (יָגִידִים), unfortnnate, dead (m. pl.). 15. This pain will not be cured (pres.) unless by tears. 16. His wrath is almost (יָגִידִים) kindled. 17. Because of the depredation of the needy (pl.) and the groaning of the poor (m. pl.) I will from hence forth arise, saith the Lord. 18. How long will my enemy be exalted over me? 19. There is no speech, nor words, whose voice is not heard. 20. He will not take (pres.) any thing on (כַּ) his death nor will his glory descend (pres.) after him. 21. All the fallacious men, who are raised in balance and (found) vain at the same time are like vapour. 22. As the East is far from the West so has he removed our iniquity from us. 23. I have converted my heart that I might truly do Thy commandments for ever. 24. Great are Thy testimonies, there fore my soul hath observed them. 25. Streams of water came forth from my eys; because they have not observed Thy law. 26. Whence will come my helper? 27. As an arrow (is) in the hand of the mighty so are the young men (lit. sons of youthfulness). 28. Would that when we have dressed we might not be found naked (יָגִידִים). 29. He that sends his word through a fool drinks iniquity from under his foot (יָגִידִים). 30. When there is no fuel the fire extinguishes, and when there is no disturber quarrel subsides (יָגִידִים). 31. Those who receive (יָגִידִים) gratuitously should give gratuitously. 32. Woe to us because the crown of our head hath fallen. 33. Blessed is every one that fears God and walks in His paths. 34. He struck the first-borns of Egypt from men to beasts. 35. For, where your (m. pl.) treasure is there, also is your heart. 36. Never has thus been seen (m, s.) in Israel. 37. Can the children of the bride chamber fast

as long as the bridegroom is with them? 38. See (m. pl.) that no man knows (this). 39. Woe to thee (f.) Kurzin, woe to thee (f.) Beth Saida, for, if in Tyre (ܐܘܪܫܝܡ) and Sidon (ܫܝܕܘܢ) were wrought (ܥܘܫܝܢ) the wonders (ܡܘܨܝܘܬܝܢ) that were wrought in you (f.) they (m.) had perhaps done penance in sack-cloths and ash. 40. Not every one that says to me Lord, Lord, shall enter (pres.) the kingdom of heaven; but he that does the will of my heavenly Father. 41. And of the grass (ܥܘܫܝܢ) of the field, which is today and tomorrow is cast into the oven, God doth so clothe, not much more you, O! ye little of faith? 42. The healthy (m. pl.) are not in need of a physician, but those who are ill (ܥܘܫܝܢ ܕܥܘܫܝܢ). 43. If thou (m.) shalt bind I shall bind (pres.) if thou shalt loose I shall loose (pres.) and if thou shalt intercede in behalf of sinners thy prayer shall be heard (p. p.). 44. If thou willest that thy sins should be forgiven (Impf.) easily cry with sorrow to God and He will forgive (pres.) thee thy fault. 45. If we judged (past Impf.) ourselves we would not have been judged. 46. If satan is likened to the angel of light, it is no great thing if his ministers also are likened to the ministers of righteousness. 47. For, if there are (ܥܘܫܝܢ) thousand fruits on (ܥܘܫܝܢ) a tree from one (fruit) you (sing.) can taste the whole tree. 48. If thou (m.) hast seen a man, who is hasty in his words, know that a fool is better than him. 49. Unless this (man) was from God, he would not have been able (p. Impf.) to do this (f.). 50. Far be it from thy servants to do this thing (ܥܘܫܝܢ). 51. My son, if thy heart is wise, my own heart also will rejoice.

OBJECT SUFFIX - ن.ؤ.أ

§ 276. Pronominal suffixes as added to nouns and particles were treated in Lessons VIII & IX. They are treated here as object-suffixes added to verbs. The attachment of pronominal suffixes to verbs or the Inflexion of verbs with pronominal object-suffixes is called Nüqâpa (ن.ؤ.أ) or Parsôpa Neqpâya (ن.ؤ.أ.ي.ن.ؤ.أ).

Note. i. Pronominal suffixes, as object, are added to the Perfect, Imperfect, Imperative, and Infinitive of all transitive verbs⁽¹⁾ (active and deponent) with slight modifications in the verbal form. Participles never admit object suffixes.

ii. The Perfect 1st pl. terminating in double Nün and the Infinitive Absolute (ie., without Lâmad)⁽²⁾ do not admit object-suffixes.

iii. The verbal forms of the first and the second persons do not admit suffixes of the same person. In such cases the reflexives ن.ؤ.أ, ن.ؤ.أ, ن.ؤ.أ are put as object of the verb with possessive pronominal suffixes agreeing with the verb. Ex.

ن.ؤ.أ ن.ؤ.أ ن.ؤ.أ - Physician, cure thyself.

ن.ؤ.أ ن.ؤ.أ ن.ؤ.أ - cast thyself down.

(1) Very few instances may be noted wherein intransitive verbs admit object-suffixes. Ex. ن.ؤ.أ = ن.ؤ.أ - It happened to me. ن.ؤ.أ = ن.ؤ.أ - they spoke with you or ن.ؤ.أ - they spoke against or about you.

ن.ؤ.أ = ن.ؤ.أ - it happened to him or it became of him.

ن.ؤ.أ = ن.ؤ.أ - He wept over him.

(2) In the Paradigms given in some grammars (e. g. Mingāna, Noldeke, Mgr. C. J. David) suffixes are added to the Infinitive without Lamad, contrary to the usage.

iv. The third person plural suffixes ܘܼܟܼܫܼܐ : ܥܼܟܼܫܼܐ⁽³⁾ are not added to verbs as object-suffixes. The 3rd person pl. enclitic forms, ܘܼܟܼܫܼܐ : ܥܼܟܼܫܼܐ, stand as object after verbs, which remain unchanged in form. Ex. ܘܼܟܼܫܼܐ ܘܼܩܼܫܼܐ - He saved them. ܘܼܟܼܫܼܐ ܘܼܟܼܫܼܐ - I have sent them. Hence they are left out from the tables of suffixed conjugation in the following lessons.

v. When personal pronouns stand separately as object to a verb, that verb does not undergo any change. Ex. ܘܼܟܼܫܼܐ ܘܼܟܼܫܼܐ - I have sent you. ܥܼܟܼܫܼܐ ܘܼܟܼܫܼܐ - forgive us.

Object Suffixes.

§ 277. The same pronominal suffixes as added to nouns and particles (Lesson VIII.) are affixed to verbs as object with some modifications. The original forms of suffixes are:—

- Sing. 1. c. ܘܼ ; 2. m. ܗܼ ; f. ܘܼܟܼܫܼܐ ; 3. m. ܫܼܐ ; f. ܗܼ
 Pl. " ܘܼ ; " ܘܼܟܼܫܼܐ ; " ܥܼܟܼܫܼܐ ; " ܘܼܟܼܫܼܐ ; " ܥܼܟܼܫܼܐ

The first person singular ܘܼ is preceded by *Niin* whenever it is used as an object-suffix. The verbal form, according to its nature, may or may not assume a vowel on the final letter, when suffixes are added. For facility sake, according to the difference in the vocalisation

(3) ܘܼܟܼܫܼܐ : ܥܼܟܼܫܼܐ are rarely added as object suffixes to the Infinitive of Derivative verbs. Ex. ܘܼܟܼܫܼܐ ܘܼܩܼܫܼܐ - to save them. ܥܼܟܼܫܼܐ ܘܼܩܼܫܼܐ - to purify them. And still more rarely to the or the forms of (esp. the Infinitive of Pe^{AL}) verbs. Ex. ܘܼܟܼܫܼܐ ܘܼܩܼܫܼܐ - to keep them. ܥܼܟܼܫܼܐ ܘܼܩܼܫܼܐ - to do (make) them (those things). ܥܼܟܼܫܼܐ ܘܼܩܼܫܼܐ ܘܼܩܼܫܼܐ - And sanctify them by Thy mercy (Pontif. Chald. MS.) ܥܼܟܼܫܼܐ ܘܼܩܼܫܼܐ ܘܼܩܼܫܼܐ - strengthen them to trade with them. (Ibid).

of the final letter of the verbal form when the first person singular suffix as - is added, the object-suffixes together with the vowel preceding them may be arranged into six slightly varying groups:—

| | | | | | |
|--|-------|-------|--------------------------------|--|---|
| I. as preceded by Pt ^h a ^h a (a) | | | | } Affixed to:— 1) Perfect <i>a</i>) 3. m. s. (except Lamad Alap terminating in a). <i>b</i>) 3. f. s.; and <i>c</i>) 1. s.— of all verbs. (§ 276. i.) | |
| Person. No. gender. | | | | | |
| i. | sing. | c. | as me | | |
| | pl. | c. | as us | | |
| ii. | s. | m. | as thee | | |
| | „ | f. | as „ | | |
| | pl. | m. | as ⁽¹⁾ you | | |
| | „ | f. | as „ | | |
| iii. | s. | (2)m. | as him | | |
| | „ | f. | as her | | |
| | | | | | 2) Imperfect forms of all Lamad strong verbs without inflectional affixes. (§ 69) |
| | | | | | 3) Infinitive construct of all verbs. |

II. as preceded by *ai* (ai)

| | | | | |
|------|-----|----|--------------------------------|--|
| i. | s. | c. | as me | } Affixed to the Imperative m. s. of all Lamad strong verbs. (§ 276. iii). |
| | pl. | c. | as us | |
| iii. | s. | m. | as ⁽³⁾ him | |
| | „ | f. | as her | |
| | | | | |

(1) as : as are preceded by Zqapa (a) when affixed to the Infinitive of Lamad Alap P^eAL verbs. Ex.

as + as = as m. as f. - to call you. (§ 282).

(2) 3rd person suffixes assume such forms as given in brackets only when they are added to the Imperfect. 2).

(3) The West Syrians give the vowel Zqofo - before as as as .

III. ܐ preceded by Zqāpa (ܐ).

| | | | | | |
|------|-----|----|--------|------|--|
| i. | s. | c. | ܐܢܝܢܝܢ | me | } Affixed to:- 1) All the verbal forms (§ 276. I.) terminating in a formative Nün. |
| | pl. | c. | ܐܢܝܢܝܢ | us | |
| ii. | s. | m. | ܐܢܝܢܝܢ | thee | } 2) Perfect a) 2. m. s. b) 3. f. pl. (without Nün). (4) |
| | „ | f. | ܐܢܝܢܝܢ | „ | |
| | pl. | m. | ܐܢܝܢܝܢ | you | |
| | „ | f. | ܐܢܝܢܝܢ | „ | |
| iii. | s. | m. | ܐܢܝܢܝܢ | him | } 3) Imperative f. pl. (without Nün). |
| | „ | f. | ܐܢܝܢܝܢ | her | |

The East Syrian way of marking P^haha (ܐ) before ܐܢܝܢܝܢ as ܐܢܝܢܝܢ is natural; but it is pronounced long as if it were Zqapa - ܐܢܝܢܝܢ = *âi*. The letter ܢ of the third person suffix without vowel is always silent. (§ 29. note 1-2). When this ܢ is immediately preceded by a vowel the Yōd (ܐ) following it is pronounced, otherwise that Yod also is kept silent together with the preceding ܢ mute. Ex. ܐܢܝܢܝܢ - *Katliy* - They killed him; ܐܢܝܢܝܢ - *Prokîv* - Save (f.) him. ܐܢܝܢܝܢ - *Krâiy* - They called him. ܐܢܝܢܝܢ - *Krîy* - He called him. At the early stage of the language, as it is still in Chaldaic and Pallahi, the suffixed ܢ followed by Yōd (ܐ) was vocalised *Hevâsa* (ܐ) as ܐܢܝܢܝܢ : ܐܢܝܢܝܢ etc., for ܐܢܝܢܝܢ : ܐܢܝܢܝܢ . etc.

(4) The additional termination Yod (ܐ) of the verbal forms - Pf. 3. f. pl. (I form W. S.), Imper. f. pl. (I form E. & W. S.), Impf. 2. f. s. (W. S. § 69. 1) - is rejected when suffixes are added. In Pf. 3.f. pl. ܐܢܝܢܝܢ : ܐܢܝܢܝܢ are preceded by Zqapa (ܐ) only when added to Lamad Alap P^eAL verbs, as ܐܢܝܢܝܢ ; when added to any other verbs the Zqapa (ܐ) before ܐܢܝܢܝܢ : ܐܢܝܢܝܢ is left out as ܐܢܝܢܝܢ - They (f.) saved you. ܐܢܝܢܝܢ - They (f.) visited you. etc.

IV. **لا** preceded by H^ewa's.a (وا).

| | | | | |
|------|-----|----|----|-----|
| i. | s. | c. | لا | me |
| | pl. | „ | لا | us |
| iii. | s. | m. | لا | him |
| | „ | f. | لا | her |

Affixed to:— 1) Perfect 2. f. s. and 2) Imperative f. s. in all verbs. (§ 276. iii.).

V. **لا** preceded by 'Ama'qa- (ا).

| | | | | |
|------|-----|----|----|------|
| i. | s. | c. | لا | me |
| | pl. | „ | لا | us |
| ii. | s. | m. | لا | thee |
| | „ | f. | لا | „ |
| | pl. | m. | لا | you |
| | „ | f. | لا | „ |
| iii. | s. | m. | لا | him |
| | „ | f. | لا | her |

Affixed to all the verbal forms terminating in Wa'w- (ا) (except the Infinitive of Derivative and Deponent verbs).

VI. **لا** preceded by no vowel except that of the verbal form.

| | | | | |
|------|-----|----|---------|------|
| i. | s. | c. | لا | me |
| | pl. | „ | لا | us |
| ii. | s. | m. | لا | thee |
| | „ | f. | لا | „ |
| | pl. | m. | لا | you |
| | „ | f. | لا | „ |
| iii. | s. | m. | (لا) لا | him |
| | „ | f. | لا | her |

Affixed to:— 1) all the forms of Lamad weak verbs terminating in a) لا (except the Infinitive P^eAL), and b) لا. 2) and to the Imperative m. s. of Lamad weak (Alap) P^eAL verbs.

Note. When these suffixes (VI) are added to the verbal forms terminating in ך , that ך becomes י changing Alap into Yod: and the Yo'd (י) preceding the ך of 3. m. s. suffix is changed into Wa'w (ו) after י and י . Ex.

$\text{יך} + \text{ך} = \text{י} + \text{יך} = \text{יך}$ - *Nekrēv*- He will call him.
 $\text{יך} + \text{יך} = \text{י} + \text{יך} = \text{יך}$ - *K'riv*- call (thou) him.

§ 278. Some peculiarities may be noted with regard to pronunciation when object-suffixes are added.

A. Hard and soft (*K.üs^va^ya* and *Rüka^ba*).

i. When vocalic suffixes (§ 39 note 5) are added to Lamad strong P^eAL verbs the final radical is rendered hard:—

a) In the Perfect 3. m. s. and pl. and 3. f. pl. I form (ie. without Nün) of all P^eAL verbs (1) except the concave. Ex.

3. m. s. $\text{י} + \text{ך} = \text{יך}$ - *Kat^hbān*- He wrote me.

3. m. pl. $\text{י} + \text{ך} = \text{יך}$ - *Kat^hbūn* - They [wrote me.

„ „ „ $\text{י} + \text{ך} = \text{יך}$ - *Kat^hbūnān* - „ „

3. f. pl. $\text{י} + \text{ך} = \text{יך}$ - *Kat^hbān* - They (f.) [wrote me. etc.

b) In the Imperative m. pl. of strong, Pe-A^lap and Pe-Yo'd verbs. (1) Ex.

$\text{י} + \text{ך} = \text{יך}$ - *Kut^hbün* - Write (ye) me.

$\text{י} + \text{ך} = \text{יך}$ - *Kut^hbünāy* - Write (ye) him.

c) In the Imperfect (1) (terminating [in a radical

(1) And in the Deponent verbs of the EthP^eEL form, e. g.

$\text{י} + \text{ך} = \text{יך}$ - *Ethkarkāk^h* - he has moved about thee.

letter) and in the Infinitive of Pe-Alap and Pe-Yōd verbs. Ex.

ܡܫܝܒܐ + ܕܢܝܪܐ = ܡܫܝܒܐܢܝܪܐ - *Nērtiv* - he will inherit it (him).

ܡܝܪܝܒܐ + ܕܡܝܪܐ = ܡܝܪܝܒܐܢܡܝܪܐ - *Lēmērtān* - to inherit me.

Exception:— The third radical of ܡܝܪܝܒܐ : ܡܝܪܝܒܐܢܡܝܪܐ : ܡܝܪܝܒܐܢܡܝܪܐ - does not become hard by the addition of vocalic suffixes. (Vide § 71 note 2. c).

ii. When vocalic suffixes are added to Lamad strong P^eAL verbs the final radical becomes soft in the Perfect a) 3. f. s. and b) 1. s. of all verbs. (1) Ex.

a) 3. f. s. ܡܝܪܝܒܐ + ܝܝܒܐܢܝܪܐ = ܡܝܪܝܒܐܢܝܪܐܢܝܪܐ *K^et^havt^hān* - She wrote [me.

ܡܝܪܝܒܐ + ܝܝܒܐܢܝܪܐ = ܡܝܪܝܒܐܢܝܪܐܢܝܪܐܢܝܪܐ *Tak^ht^hān* - She deceived me.

b) 1. s. ܡܝܪܝܒܐ + ܝܠܝܒܐܢܝܪܐ = ܡܝܪܝܒܐܢܝܪܐܢܝܪܐܢܝܪܐ *L^evak^htē* - I held him.

iii. When suffixes (vocalic or consonantal) are added the inflectional termination Tāw (soft ܐ) of 1. s. becomes hard in all verbs (1) except Lamad weak P^eAL. (2) Ex.

(1) Also in the Deponent EthP^eAL.

(2) There is a West Syrian tradition to pronounce 1. s. termination ܐ soft even in the derived forms of Lamad weak verbs when

suffixes are added, as ܐܝܕܝܢܝܪܐܢܝܪܐ - *Ak^hrîsōk^h* - I displeased thee;

ܐܝܩܝܠܐܢܝܪܐܢܝܪܐ - *Aškîsē* - I have watered it (him.) (Nold.)

But according to the best authorities (the late Syrian Archbishops Mgr. C. J. David of Demascus, and Mgr. 'Aloysius Rahmani of Aleppo, joint authors of "Grammatica Aramaica", and L'Abbe Alphonse Mingana, author of "Clef de la Langue Arameenne" and quondam Professor of Syriac at the Syro Chaldean Seminary, Mossul) this Tāw is and should be pronounced hard as the East

ⲉⲣⲓ + ⲁⲓⲃⲉ = ⲉⲣⲁⲓⲃⲉ - *Prak.tē* - I saved him.

ⲉⲣⲓⲟ + ⲁⲓⲃⲉ = ⲉⲣⲁⲓⲃⲉⲟ - *Prak.t^hôn* - I saved you.

N. B.— 1. In the verbal forms other than those mentioned above the aspirate-hard or soft- of ⲁⲓⲃⲉⲟ is retained unchanged even with the addition of object-suffixes.

2. The final letter keeping the place of a soft ⲁⲓⲃⲉⲟ in increased verbs does not get hard or doubled by virtue of the initial vowel of the suffix added to it: as, ⲉⲣⲁⲓⲃⲉⲟⲓ - *K.at.tēlai* (not *K.at.tellai*) - kill him. (see B. ii. below).

3. *Kâp* (ⲉ) of the second person object-suffixes is always soft.

B. Short and long..

i. a) According to § 5. note 4 the vowel on the penultimate followed by a single non-vocalised consonant is pronounced long. The silent letters *Yōd* (ⲉ) and *He* (ⲉ) occurring singly or together at the end of a word do not affect the utterance of the final syllable. Hence ⲉⲣⲁⲓ is pronounced *ān*, ⲉⲣⲁⲓⲟ - *īn*, ⲉⲣⲁⲓⲟⲓ - *ān*, ⲉⲣⲁⲓⲟⲓⲟ - *īv*, ⲉⲣⲁⲓⲟⲓⲟⲓ - *ūn*, ⲉⲣⲁⲓⲟⲓⲟⲓⲟⲓ - *ūy* (§ 277 f. n. 3.) ⲉⲣⲁⲓⲟⲓⲟⲓⲟⲓⲟⲓ - *āi*. etc; ⲉⲣⲁⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓ - *ēn*, ⲉⲣⲁⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓ - *ēv* etc. (§ 5. 3. c.).

b) ⲉⲣⲁⲓ and ⲉⲣⲁⲓⲟ terminating a word are pronounced short (Vide § 5. note 5; § 11. 1; § 29 note 1. 2).

ii. When vocalic suffixes are added to the Imperative m. s. of Lamad strong verbs (simple or derivative) the short vowel on the penultimate is produced a little in order to facilitate the soft or undoubled

Syrians invariably do, as ⲉⲣⲁⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓ - *Ak^hrito^k*; ⲉⲣⲁⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓⲟⲓ - *Aš^kite*. etc.

utterance of the final letter. (Vide. Clef. § 18; § 21; § 38). $\text{ܘܥܘܕܝܘܢܐ} - 'a'v\bar{e}d\bar{a}i$ - (W. S. $\text{ܘܘܕܝܘܢܐ} - 'a'b^h\bar{e}d\bar{o}i$) do it; $\text{ܘܥܘܡܘܥܝܢܐ} - t.^{\circ}am\bar{a}i$, (W. S. $\text{ܘܘܡܘܥܝܢܐ} - t.^{\circ}am\bar{o}i$) taste it; $\text{ܚܘܒܝܢܐ} - k,abb\bar{e}l\bar{a}in$ (Mal. $k,aml\bar{e}l\bar{a}in$), (W. S. $\text{ܚܘܒܝܢܐ} - k,\bar{a}b\bar{e}l\bar{a}in$) Receive me; $\text{ܘܫܘܒܢܐ} - š'abb\bar{a}h,\bar{a}i$ (Mal. $s\bar{a}mb\bar{a}h,\bar{a}i$) - (W. S. $\text{ܘܘܫܘܒܢܐ} - s'\bar{a}b\bar{a}h\bar{o}i$) Glorify him; $\text{ܘܪܘܘܒܝܢܐ} - aur\bar{e}v\bar{e}$ - (W. S. $\text{ܘܘܪܘܒܝܢܐ} - aur\bar{e}b^h\bar{e}$) Magnify her; $\text{ܘܘܘܫܘܒܢܐ} - š'auz\bar{e}v\bar{a}in$ - (W. S. $\text{ܘܘܘܫܘܒܢܐ} - š'auz\bar{e}b^h\bar{a}in$) deliver me. etc.

iii. a) The East Syrians of Malabar hold a tradition not to produce the Pt^ha^ha (÷) of the first person plural suffix ܦܝܢ in order to distinguish it by sound from the singular ܦܝܢܐ, which is pronounced long. So they pronounce $\text{ܦܝܢܐ} - park,\bar{a}n$ - He saved us (instead of $park,\bar{a}n$); $\text{ܦܝܢܐ} - š'ad^{\circ}ran$ - He sent us (instead of $š'ad^{\circ}r\bar{a}n$). etc.

b) For the same reason they also shorten the Zqapa (÷) of the first person plural suffix ܦܝܢܐ, as $\text{ܦܝܢܐ} - prak,\bar{t}an$ - thou hast saved us (instead of $prak,\bar{t}\bar{a}n$). $\text{ܦܝܢܐ} - k^{\circ}raytan$ - thou hast called us (instead of $k^{\circ}rayt\bar{a}n$). etc.

c) But the Zqapa (÷) at the end of the verbal forms, like ܦܝܢܐ, ܦܝܢܐ, ܦܝܢܐ etc. standing before the first person plural suffix Nün (ܦܝܢ) after the elision of the final radical Ālap (ܦ) is not shortened, not only because

it is no augment for the suffix but also because the elided final radical is to be restored by the produced pronunciation of the vowel preceding it. In such combinations, therefore, the Zqāpa preceding Nün (◌) is naturally pronounced long, as, ◌ + كَرَانُ = كَرَانُ - *k'ērān* he called us (not *k'ran*); ◌ + هَدَدَانُ = هَدَدَانُ - *Haddān* - (Mal. *Handān*) gladden us [not *Haddan* or *Handan*]; ◌ + أَصْوَانُ = أَصْوَانُ - *Aš'vān* - make us worthy (not *Aš'van*). etc.

LESSON LII.

OBJECT - SUFFIXES.

GROUP I. (§ No. 277 I.)

a) Perfect 3. m. s.

§ 279. When vocalic suffixes (Group I.) are added to Pf. 3. m. s.:— 1) the penultimate loses its vowel *a*) in all the different forms, — Simple, Derivative, Deponent — of Lamad strong verbs excepting the P^{ec}AL of Geminate (§ 85) and P^{ec}AL and AP^hEL of Concave Verbs, which do not undergo any change, and *b*) in the Derivative (and Deponent) forms of Lamad weak verbs (which retain the final Yōd parting with the vowel H^evāssa-i); 2) besides, if the verb be Lamad strong triliteral or Geminate (like كَرَانُ , هَدَدَانُ , أَصْوَانُ etc.) or Deponent formed of such verbs (like أَصْوَانُ)

the first radical receives also Pt^ha^ha (÷), and the final radical gets hard.

N. B.— 1. The consonantal suffixes جـ : جـه of this group are suffixed without any change in the verbal form except in pf. 1. s. of all Lamad strong verbs and Lamad weak Derivative verbs (§ 281) and in the Infinitive of Lamad weak Pe'AL verbs (§ 282).

2. The different groups of object suffixes are added to the various forms and groups of Deponent verbs as they are added to the corresponding forms and groups of Active verbs with the same change of vowels and aspirations. (see f n. 2. below p. 266).

4. Read the following paradigms of suffixed conjugations given in double pages from the right hand page to the left. The page numbers may be inverted accordingly.

| I s. | Changed form | Verb | Kind of verb | Form of verb |
|------|--|---|---|-------------------------------------|
| | | | | |
| a | <p>خَلَب</p> <p>خَلَبْتُمْ</p> <p>P. 266)</p> <p>فَخَلَبْتُمْ</p> <p>بَخِيخَلَبْتُمْ</p> | <p>خَلَبْتُمْ</p> <p>He wrote</p> <p>فَخَلَبْتُمْ</p> <p>He ate</p> <p>بَخِيخَلَبْتُمْ</p> <p>He knew</p> | <p>Strong</p> <p>Pe-Alap</p> <p>Pe-Yod</p> | } P ^e AL |
| b | <p>خَلَبْتُمْ</p> | <p>خَلَبْتُمْ</p> <p>He deceived</p> | Geminate | |
| c | <p>خَلَبْتُمْ</p> | <p>خَلَبْتُمْ</p> <p>He heard</p> | Concave | |
| d | <p>خَلَبْتُمْ</p> <p>فَخَلَبْتُمْ</p> | <p>خَلَبْتُمْ</p> <p>He wrote</p> <p>فَخَلَبْتُمْ</p> <p>He made to weep</p> | <p>Lamad strong (1) [see p. 266]</p> <p>L. Weak</p> | } PA ^e EL |
| e | <p>فَخَلَبْتُمْ</p> | <p>فَخَلَبْتُمْ</p> <p>He composed</p> | L. Strong | |
| f | <p>فَخَلَبْتُمْ</p> | <p>فَخَلَبْتُمْ</p> <p>He fed</p> | Do. Pe-weak | } AP ^h EL |
| g | <p>فَخَلَبْتُمْ</p> | <p>فَخَلَبْتُمْ</p> | Geminate | |
| h | <p>فَخَلَبْتُمْ</p> <p>فَخَلَبْتُمْ</p> | <p>فَخَلَبْتُمْ</p> <p>He withheld</p> <p>فَخَلَبْتُمْ</p> <p>He made to weep</p> | <p>Concave</p> <p>Lamad weak</p> | |
| i | <p>فَخَلَبْتُمْ</p> <p>فَخَلَبْتُمْ</p> | <p>فَخَلَبْتُمْ</p> <p>He liberated</p> <p>فَخَلَبْتُمْ</p> <p>He completed</p> | <p>L. Strong</p> <p>L. Weak</p> | } S ^v AP ^h EL |
| j | <p>فَخَلَبْتُمْ</p> | <p>فَخَلَبْتُمْ</p> <p>He encompassed</p> | <p>ET^hP^eEL</p> <p>L. Strong</p> | |
| k | <p>فَخَلَبْتُمْ</p> | <p>فَخَلَبْتُمْ</p> <p>He promised</p> | <p>ES^vTAP^hAL</p> <p>L. Weak</p> | |

b) Perfect 3. f. s.

§ 280. When vocalic suffixes are added to Pf. 3. f. s. :— 1) in verbs (Simple, Derivative or Deponent) whose primary form (ie., Pf. 3. m. s.) terminates in a strong letter, the letters preceding the feminine termination آ are vocalised as in the corresponding masculine form (Pf. 3. m. s.); 2) in verbs whose primary form terminates in آ (simple) or آ (Derivative or Deponent) the verbal form remains unchanged. (cfr. § 279. N. B. 1).

Note. In adding vocalic suffixes to Pf. 3. f. s. of Lamad weak Derivative or Deponent verbs the East Syrians change the Pthaha (آ) preceding the termination (آ) into Zqapa (آ), while the West Syrians naturally pronounce it (آ) long, for the sake of euphony. (Vide § 278. B. ii). Ex.

Foot notes to page 265;—

(1) The suffixed inflexion of other Lamad strong PA'EL verbs—Pe-Alap, Pe-Yōd, Geminate, Concave—is similar. Ex. Gem.

ܘܢܚܘܢܝܐ — He humiliated me. ܘܢܘܩܘܢܝܐ — He raised me.

(2) The suffixed inflexion of Deponent verbs is rare. ܘܢܘܩܘܢܝܐ — to remember, and ܘܢܘܩܘܢܝܐ to go round, encompass, are of most frequent occurrence with object suffixes.

W. S. a ܘܢܘܩܘܢܝܐ ; b ܘܢܘܩܘܢܝܐ ; c ܘܢܘܩܘܢܝܐ ; d ܘܢܘܩܘܢܝܐ ;
 e ܘܢܘܩܘܢܝܐ ; f ܘܢܘܩܘܢܝܐ ; g ܘܢܘܩܘܢܝܐ ; h ܘܢܘܩܘܢܝܐ ;
 i ܘܢܘܩܘܢܝܐ ; j ܘܢܘܩܘܢܝܐ ; k ܘܢܘܩܘܢܝܐ .

E. S. $\text{أُذِنْتُ} + \text{أَشْرَفْتُ} = \text{أُذِنْتُ أَشْرَفْتُ} - \text{Audyāsān}$

W. S. $\text{أُذِنْتُ} + \text{أَشْرَفْتُ} = \text{أُذِنْتُ أَشْرَفْتُ} - \text{,,}$

} She thanked me.

E. S. $\text{أُذِنْتُ} + \text{أَشْرَفْتُ} = \text{أُذِنْتُ أَشْرَفْتُ} - \text{Audyaskhōn}$

W. S. $\text{أُذِنْتُ} + \text{أَشْرَفْتُ} = \text{أُذِنْتُ أَشْرَفْتُ} - \text{Audyaskhün}$

} She thanked you.

I b) Pf. 3. f. s.

| I s. | Changed form | Verb | Kind of verb | Form of verb | |
|-----------------------|---------------------|-----------------------|--------------|--------------|----------------------|
| a سكتت (P. 270) | سكتت | سكتت She wrote | Strong | } Pe'AL | |
| b أكلت | أكلت | أكلت She ate | Pe-Alap | | |
| c عرفت | عرفت | عرفت She knew | Pe-Yō'd | | |
| d خدعت | خدعت | خدعت She deceived | Geminate | | |
| e سمعت | سمعت | سمعت She heard | Concave | | |
| f دعت | دعت | دعت She called | Lam: Alap | | |
| g سكتت (P. 270) | سكتت ⁽²⁾ | سكتت She wrote | L. Strong | | } PA'EL |
| h سعدت | سعدت | سعدت She gladdened | L. Weak | | |
| i سكتت | سكتت | سكتت She composed | L. Strong | | } AP ^h EL |
| j أطعمت | أطعمت | أطعمت She fed | Do. Pe-weak | | |
| k خدعت | خدعت | خدعت She deceived | Geminate | | |
| l أرقت | أرقت | أرقت She raised | Concave | | |
| m أثنت | أثنت | أثنت She thanked | L. weak | | |

| | | | | | | |
|---|--------------------|---|---|---|---|---|
| ” | اَءَوْتَبَا جَهْ : | ” | ” | ” | ” | ” |
| ” | اَءَلَبَا جَهْ : | ” | ” | ” | ” | ” |
| ” | اَءَدَا جَهْ : | ” | ” | ” | ” | ” |
| ” | اَءَا جَهْ : | ” | ” | ” | ” | ” |

Foot notes to page 268-9 :—

(1) Very rarely اَءَوْتَبَا جَهْ : اَءَوْتَبَا are suffixed to the changed form, as اَءَوْتَبَا جَهْ - She conceived you. (Nold. § 182).

(2) The suffixed inflexion of other Lamad strong PA'EL verbs is similar. Ex. Geminate: اَءَدَا جَهْ - She humiliated. اَءَدَا جَهْ - She humiliated me; اَءَدَا جَهْ - She humiliated thee. اَءَدَا جَهْ - She humiliated you. etc. Concave: اَءَدَا جَهْ - She erected; اَءَدَا جَهْ - . . . thee. اَءَدَا جَهْ - . . . you. etc.

(3) Vide § 279. N. B. 2.

- W. S. a) اَءَدَا جَهْ ; b) اَءَدَا جَهْ ; c) اَءَدَا جَهْ ;
d) اَءَدَا جَهْ ; e) اَءَدَا جَهْ ; f) اَءَدَا جَهْ ; g) اَءَدَا جَهْ ;
h) اَءَدَا جَهْ ; i) اَءَدَا جَهْ ; j) اَءَدَا جَهْ ; k) اَءَدَا جَهْ ;
l) اَءَدَا جَهْ ; m) اَءَدَا جَهْ ;

| | | | | | |
|---|---------|---------|-----------------|-------------------------------------|--|
| n | ⲛⲟⲩⲓⲛⲁⲓ | ⲛⲟⲩⲓⲛⲁⲓ | ⲛⲟⲩⲓⲛⲁⲓ | L Strong | Deponent S ^v AP ^h EL |
| | | | She liberated | | |
| o | ⲟⲩⲓⲛⲁⲓ | ⲟⲩⲓⲛⲁⲓ | ⲟⲩⲓⲛⲁⲓ | L. weak | |
| | | | She completed | | |
| p | ⲡⲓⲛⲁⲓ | ⲡⲓⲛⲁⲓ | ⲡⲓⲛⲁⲓ | ET ^h P ^{ec} EL | Deponent S ^v AP ^h EL |
| | | | She encompassed | L. Strong | |
| q | ⲑⲓⲛⲁⲓ | ⲑⲓⲛⲁⲓ | ⲑⲓⲛⲁⲓ | ES ^v TAP ^h AL | Deponent S ^v AP ^h EL |
| | | | She promised | L. weak. | |

c) Perfect 1. s.

§ 281. When object suffixes (vocalic or consonantal) are added to Pf. 1. s. the inflectional termination ⲁ becomes hard (ⲁ) and (on the letters preceding it) the vowels of the primary form (Pf. 3. m. s.) are restored in all verbs excepting Lamad Alap P^{ec}AL verbs, which take suffixes without any modification in the verbal form (Pf. 1. s.) [cfr. § 276. iii; § 278 A. iii & f. n.]:

n) ⲛⲟⲩⲓⲛⲁⲓ;

o) ⲟⲩⲓⲛⲁⲓ; p) ⲡⲓⲛⲁⲓ; q) ⲑⲓⲛⲁⲓ.

| II. s. m. | Changed form | Verb | Kind of verb | From of verb | |
|-----------------|--------------|-------------|-----------------------------|----------------------|----------------------|
| a (see p. 274) | | I wrote | Strong | } P ^c AL | |
| b | | I ate | Pe-Alap | | |
| c | | I knew | Pe-Yod | | |
| d | | I deceived | Geminate | | |
| e | | I Judged | Concave | | |
| f | | I called | L. Alap | | |
| g | | I wrote | (1) see p. 274 L. Strong | | } PA'EL |
| h | | I gladdened | L. weak. | | |
| i | | I composed | L. Strong | | } AP ^h EL |
| j | | I fed | Do. Pe-weak | | |
| k | | I deceived | Do. Geminate | | |
| l | | I raised | Do. Concave | } AP ^h EL | |
| m | | I thanked | L. weak | | |

| | | | |
|---|---------------|---|---|
| ” | اَسْتَجِبْتُ | ” | ” |
| ” | اَسْتَجَبْتُ | ” | ” |
| ” | اَسْتَجِبْتِي | ” | ” |
| ” | اَسْتَجِبْتِي | ” | ” |

Foot notes to page 273:—

(1) Suffixed conjugation of other Lamad strong PA'EL verbs is similar. Ex. Geminate اَسْتَجِبْتُ - I deceived. اَسْتَجِبْتِي - I deceived thee.

- W. S.— a) اَسْتَجِبْتُ b) اَسْتَجِبْتِي c) اَسْتَجِبْتِي
- d) اَسْتَجِبْتِي e) اَسْتَجِبْتِي f) اَسْتَجِبْتِي g) اَسْتَجِبْتِي
- h) اَسْتَجِبْتِي i) اَسْتَجِبْتِي j) اَسْتَجِبْتِي k) اَسْتَجِبْتِي
- l) اَسْتَجِبْتِي m) اَسْتَجِبْتِي

| | | | | | |
|---|-------------|-------------|-----------------|--------------------------------------|-------------------------|
| n | שָׁבַעְתִּי | שָׁבַעְתִּי | שָׁבַעְתִּי | L. Strong | } S'AP ^h 'EL |
| | | | I libreated | | |
| o | שָׁבַעְתָּ | שָׁבַעְתָּ | שָׁבַעְתָּ | L. weak | |
| | | | I completed | | |
| p | שָׁבַעְתִּי | שָׁבַעְתִּי | (2) שָׁבַעְתִּי | ET ^h P ^{e'} EL | } Deponent |
| | | | I encompassed | L. Strong | |
| | | | | | |
| q | שָׁבַעְתִּי | שָׁבַעְתִּי | שָׁבַעְתִּי | ES ^v TAP ^h 'AL | |
| | | | I promised | L. weak | |

d) Infinitive.

§ 282. When vocalic suffixes are added to the Infinitive :-

1) The vowel on the penultimate is removed in Lamad strong P^{e'}AL verbs excepting the Concave (which remains unchanged).

2) In Lamad Alap P^{e'}AL verbs the Z^eqapa (ִ) on the Penultimate is removed and the final Alap is changed into Yo'd; and this ך receives Z^eqapa (ִ) with the consonantal suffixes ךֿ : ךֿ (cfr. § 277. I. 1.)

3) In the Deponent, PA'EL and other increased forms of verbs a Ta'w soft (ֶ) is appended to the verbal form when object suffixes (vocalic or consonantal) are added (cfr. 278 A ic; § 279. N. B.).

(2) Vide § 279. N. B. 2.

W. S. n) שָׁבַעְתִּי o) שָׁבַעְתִּי

p) שָׁבַעְתִּי q) שָׁבַעְתִּי

I. d.) Infinitive.

| I. s. שׁוּבָה | Changed form | Verb | Kind of verb | Form of verb |
|---------------------|---------------|--------------------------|--|-------------------------------------|
| a (see page 278) | לְיַכְתֵּב | לְיַכְתֵּב | L. Strong to write | } Pe'AL |
| b | לְיִאֵל | לְיִאֵל | do. Pe-Alap to eat | |
| c | לְיִרְשָׁה | לְיִרְשָׁה | do. Pe-Yod to inherit | |
| d | לְיִשְׁתָּחֵב | לְיִשְׁתָּחֵב | do. Geminate to deceive | |
| e | לְיִשְׁפֹּט | לְיִשְׁפֹּט | do. Concave to judge | |
| f | לְיִבְחַר | לְיִבְחַר | L. Alap to choose | } PA'EL |
| g | לְיִקְדָּשׁ | לְיִקְדָּשׁ | L. Strong 1 (P. 278) to sanctify | |
| h | לְיִקְדָּשׁ | לְיִקְדָּשׁ | L. weak to purify | |
| i | לְיִקְדָּשׁ | לְיִקְדָּשׁ ¹ | L. Strong to compose | } AP ^h EL |
| j | לְיִקְדָּשׁ | לְיִקְדָּשׁ | Geminate to deceive | |
| k | לְיִקְדָּשׁ | לְיִקְדָּשׁ | Concave to raise | |
| l | לְיִקְדָּשׁ | לְיִקְדָּשׁ | L. weak to thank | } S ^h AP ^h EL |
| m | לְיִקְדָּשׁ | לְיִקְדָּשׁ | L. Strong to liberate | |

| | | | | | |
|-------------------------|---|---|---|---|---|
| ” : كَمَاتَمَلِدُه جَهْ | ” | ” | ” | ” | ” |
| ” : لَمِيْدَتْدَه جَهْ | ” | ” | ” | ” | ” |
| ” : لَمِيْدَتْسَه جَهْ | ” | ” | ” | ” | ” |

Note. 1. In very antique writings 3rd person singular suffixes- $\text{م} \text{ش}$ m. $\text{ف} \text{ش}$ f. are rarely found added to the Infinitive of Lamad strong Pe^{AL} verbs, as لَمِيْدَتَمَلِدُه - to take him; لَمِيْدَتْدَه - to reward her; لَمِيْدَتْسَه - to entice him. etc. (Nold. § 191).

2. To the Infinitive of Lamad Alap Pe^{AL} verbs $\text{جَه} : \text{ج}$ may very rarely be found suffixed by merely dropping the final Alap. as, $\text{لَمِيْدَتْجَه} : \text{لَمِيْدَتْج}$ - to call you.

3. Nūn of the first person singular suffix together with the preceding Pthaha (÷) may be left out when added to the Infini-

Foot notes to page 277:-

1. Suffixed conjugation of other groups of increased verbs in the Infinitive offers no difference in mode. Ex.

لَمِيْدَتْجَه - to deceive. لَمِيْدَتْجَهْه - to deceive me. etc.

- W. S. a) لَمِيْدَتْجَهْه ; b) لَمِيْدَتْجَهْه ; c) لَمِيْدَتْجَهْه ;
 d) لَمِيْدَتْجَهْه ; e) لَمِيْدَتْجَهْه ; f) لَمِيْدَتْجَهْه ;
 g) لَمِيْدَتْجَهْه ; h) لَمِيْدَتْجَهْه ; i) لَمِيْدَتْجَهْه ;
 j) لَمِيْدَتْجَهْه ; k) لَمِيْدَتْجَهْه ; l) لَمِيْدَتْجَهْه ;
 m) لَمِيْدَتْجَهْه ;

| | | | | | |
|---|---------------|---------------|---------------|-------------------------------------|-------------|
| n | لَمْتَمَلِكْ | لَمْتَمَلِكْ | لَمْتَمَلِكْ | L. weak | } Deponent. |
| | | | to complete | | |
| o | لَمِيخْتَجِبْ | لَمِيخْتَجِبْ | لَمِيخْتَجِبْ | ET ^h P ^e EL | |
| | | | to encompass | L. Strong | } Deponent. |
| p | لَمِيوْهَسْ | لَمِيوْهَسْ | لَمِيوْهَسْ | ES ^v TAP ^h AL | |
| | | | to promise | L. weak | |

tive of derived verbs, as. لَمِيوْهَسْ - to save me, لَمِيخْتَجِبْ - to purify me. etc. This usage is generally restricted to prose. (Ming. 498).

4. The 3rd person plural suffixes لَمِيوْهَسْ : لَمِيوْهَسْ - (generally added to nouns. § 39, Pt. I.) may be added to the Infinitive of derived verbs, as لَمِيوْهَسْ لَمِيوْهَسْ - to save them; لَمِيوْهَسْ لَمِيخْتَجِبْ to purify them. etc. (Vide § 276. iv. f. n. [3]).

e) Imperfect forms of verbs terminating in a strong letter without the inflectional terminations.

§ 283. When vocalic suffixes are added to the forms of Imperfect terminating in a strong letter without the inflexional terminations (Pt. I. § 69) the penultimate loses its vowel in all kinds and forms of verbs excepting the P^eAL and AP^hEL forms of Concave verbs (which remain un-altered with suffixes). If the verb be Deponent of the ET^hP^eEL form the first radical receives P̄thaḥa (÷) in addition (cfr. § 276 iii; § 278 A i a, c. § 279 N. B.).

W. S. n) لَمِيوْهَسْ لَمِيوْهَسْ o) لَمِيوْهَسْ لَمِيخْتَجِبْ;
p) لَمِيوْهَسْ لَمِيوْهَسْ.

I e) Imperfect with strong final letter.

| | I s. يكتب | Changed form | Verb | Kind of verb | Form of verb |
|---|------------------------|--------------------|-------------------------|----------------------|-------------------|
| a | يكتب (see page 282) | يكتب | يكتب He will write | Strong 3. m. s. | Pe'AL |
| | تكتب | تكتب | تكتب She will write | 3. f. s. | |
| | تكتب | تكتب | تكتب Thou wilt write | 2. m. s. | |
| | nil | أكتب | أكتب I will write | 1. s. | |
| | nil | نكتب | نكتب We will write | 1, pl. | |
| b | يأكل | يأكل 1 (P. 282) | يأكل He will eat | Pe-Alap 3. m. s. | Pe'AL |
| c | يأخذ | يأخذ | يأخذ He will inherit | Pe-Yō'd 3. m. s. | |
| d | يخدع | يخدع | يخدع He will deceive | Geminate 3. m. s. | |
| e | يحكم | يحكم | يحكم He will judge | Concave 3. m. s. | |
| f | يكتب | يكتب | يكتب He will write | Strong 3. m. s. | |
| g | يخدع | يخدع | يخدع He will deceive | Geminate 3. m. s. | PA'EL |
| | يقيم | يقيم | يقيم He will erect | Concave 3. m. s. | |
| h | يكتب | يكتب | يكتب He will compose | Strong 3. m. s. | Ap ^h . |

| | | | | | | |
|---|---------------------|---|---|---|---|---|
| ” | ذِي جِبْنَةٍ : | ” | ” | ” | ” | ” |
| ” | ذِي مِصْبَجَةٍ : | ” | ” | ” | ” | ” |
| ” | ذِي وَجْدَةٍ : | ” | ” | ” | ” | ” |
| ” | ذِي خِزْجَةٍ : | ” | ” | ” | ” | ” |
| ” | ذِي بَيْتِ جِنَةٍ : | ” | ” | ” | ” | ” |

Note. 1. In the Syriac version- Pšīḥa- of the Holy Bible 3. m. & f. s. suffixes $\sigma\text{--}$ m. $\sigma\text{--}$ f. are frequent instead of $\sigma\text{--}$ m. $\sigma\text{--}$ f. added to the forms of the Imperfect ending in a non-terminational strong letter. Ex. $\sigma\text{--}$ - He will kill him $\sigma\text{--}$ - He will save her. etc.

Foot notes to page 281 :—

1. It is useless to enunciate the different persons and genders of all the Imperfect forms terminating in a non-terminational strong letter. Of the following verbs only 3. m. s. is given as model.

W. S. a. $\sigma\text{--}$; b. $\sigma\text{--}$; c. $\sigma\text{--}$;

d. $\sigma\text{--}$; e. $\sigma\text{--}$; f. $\sigma\text{--}$; g. $\sigma\text{--}$;

h. $\sigma\text{--}$;

| | | | | | |
|---|----------------|----------------|-------------------|--|----------------------|
| i | יִשְׁחָדֵב | (יִשְׁחָדֵב) | יִשְׁחָדֵב | Geminate 3. m. s. | } AP ^h EL |
| | | | He will deceive | | |
| j | יִשְׁבִּיעַ | יִשְׁבִּיעַ | יִשְׁבִּיעַ | Concave 3. m. s. | } AP ^h EL |
| | | | He will raise | | |
| k | יִשְׁתַּוְּבֵב | יִשְׁתַּוְּבֵב | יִשְׁתַּוְּבֵב | L. Strong 3. m. s. | } AP ^h EL |
| | | | He will liberate | | |
| l | יִשְׁחַדֵּב | יִשְׁחַדֵּב | יִשְׁחַדֵּב | L Strong ET ^h PE ^c EL 3. m. s. | } Deponent |
| | | | He will encompass | | |
| m | יִשְׁתַּדְּבֵב | יִשְׁתַּדְּבֵב | יִשְׁתַּדְּבֵב | ET ^h PA ^c AL 3. m. s. | } Deponent |
| | | | He will approach | | |

2. In the Sinaitic codex יִשְׁחָדֵב is used instead of יִשְׁחָדֵב. Ex יִשְׁחָדֵב־אֶתְּ = יִשְׁחָדֵב־אֶתְּ - I will take him. And very rarely יִשְׁחָדֵב instead of יִשְׁחָדֵב, as יִשְׁחָדֵב־אֶתְּ = יִשְׁחָדֵב־אֶתְּ - He oppresses him; or, we constrain him.

3. Object suffixes of group II are added to the second person masculine singular Imperfect of verbs ending in a strong letter for expressing a more polite request, often preceded by the negative לֹא. Ex. יִשְׁתַּוְּבֵב־אֶתְּ - Thou shalt accept her; or please, accept her. וְלֹא־יִשְׁבִּיעַ־אֶתְּ לֵבְּנוֹתָיִם - And please, lead us not into temptation.

§ 284. **Syntax.** I. A pronoun standing as the direct object of a transitive (active or deponent) verb is put in the accusative with Prep. Lamad or suffixed to it. Ex.

W. S.

i. יִשְׁחָדֵב־אֶתְּ; j. יִשְׁבִּיעַ־אֶתְּ; k. יִשְׁתַּוְּבֵב־אֶתְּ; l. יִשְׁחַדֵּב־אֶתְּ;
m. יִשְׁתַּדְּבֵב־אֶתְּ.

שָׁחַתְהָּ = שָׁחַתְהָּ - He killed her.

שָׁחַתְהָּ = שָׁחַתְהָּ - She killed him.

אֶתְּךָ אֶזְכֹּרְךָ = אֶזְכֹּרְךָ - Pf. He remembered thee. Impf. I will remember thee.

II. For the sake of emphasis a verb takes the object suffix agreeing (in gender number and person) with the direct object (in the acc.) which generally follows the verb with Prep. Lamad. Ex.

שָׁחַתְהָּ אֶתְּנוֹ - He disturbed our people.

רָאִיתִי אֶתְהוֹ - I have seen the man.

Note. 1. A word or words may come between the suffixed verb and the direct object. Ex. שָׁחַתְהָּ לְבָרְכָהּ - For he judged himself. אֶתְהוֹ בָּרַךְ לְיִשְׂרָאֵל - The fish brought Jonas safe to the dry land.

2. Sometimes the object may precede the suffixed verb. Ex. אֶתְיִזְבֶּבֶת אֶתְעֲזָבָהּ - Jezabel persecuted Elias. Rarely, Prep. ל may not be added to the object emphasized by the object suffix. Such construction is frequent in the Pšit̄ha version of the Holy Bible. Ex.

אֶתְאִשְׁתּוֹ אֶתְאַבְרָם - He left his wife to his brother.

אֶתְאֶבְרָם אֶתְאַבְרָם - I threw away its dust.

3. When the object suffix stands for more than one noun of different genders it may agree with the first one. Ex.

אֶתְאֶבְרָם אֶתְאַבְרָם אֶתְאַבְרָם - Who will preserve grace and truth?

III. The Infinitive absolute (ie. without ל) is put together with any other verbal form of the same verb for expressions denoting emphasis, repetition, intensity etc. Ex. אֶתְאַבְרָם אֶתְאַבְרָם - He prayed earnestly.

יִשְׁמַחְךָ יְיָ - I have firmly hoped in the Lord.

Note. 1. The Infinitive absolute generally precedes the verb it emphasises; but sometimes it may follow the verb (for the sake of greater emphasis). Ex. יִשְׁמַחְךָ יְיָ - It is yours to speak. קוּם יְיָ - Arise thou.

2. "In very rare cases when the Infinitive absolute is used the finite verb is left out altogether". Ex.

וְיָבִיאוּ אֶת פִּיטְרוֹס וְאֶת יַחְזָקָא בַּדְּבָרִים - And sometimes they put Paul to bonds and at other times they stoned him. (Nold. § 287).

3. Rarely, a participle agreeing with the finite verb may stand instead of the Infinitive absolute for emphasis. Ex.

וְיָבִיאוּ אֶת פִּיטְרוֹס וְאֶת יַחְזָקָא בַּדְּבָרִים - Because Thou hast said about the very sheep: "It will surely die and it will surely perish". ... (Aphr.).

4. An abstract noun (or nominal Infinitive) of the same finite verb or of a different verb having an allied meaning often stands in place of the Infinitive absolute, especially, when the action denoted by the verb is to be defined. Ex.

וְיָבִיאוּ אֶת פִּיטְרוֹס וְאֶת יַחְזָקָא בַּדְּבָרִים - He died an evil and painful death (or, he died miserably and painfully).

וְיָבִיאוּ אֶת פִּיטְרוֹס וְאֶת יַחְזָקָא בַּדְּבָרִים - He has been well brought up.

וְיָבִיאוּ אֶת פִּיטְרוֹס וְאֶת יַחְזָקָא בַּדְּבָרִים - For, lo, I have been killed twenty times. וְיָבִיאוּ אֶת פִּיטְרוֹס וְאֶת יַחְזָקָא בַּדְּבָרִים - They fell asleep.

5. There are very rare instances of emphatic expression with the Infinitive absolute and an abstract noun of the same finite verb. Ex. וְיָבִיאוּ אֶת פִּיטְרוֹס וְאֶת יַחְזָקָא בַּדְּבָרִים - Thou art suffering a bad death (or, Thou art surely dying a bad death).

6. Sometimes a word or words may intervene between the verb and the emphatic Infinitive absolute. Ex. וְיָבִיאוּ אֶת פִּיטְרוֹס וְאֶת יַחְזָקָא בַּדְּבָרִים - Was it sharp? וְיָבִיאוּ אֶת פִּיטְרוֹס וְאֶת יַחְזָקָא בַּדְּבָרִים - Only give command Oh! King.

IV. To denote a mental idea, phrase, clause or verbal noun (Infin.) the Demonstrative הַזֶּה f. s. זֶה is employed, especially, when preceded by a particle. (cfr. § 63. vii). Ex. $\text{וַיְהִי כִּי אָהַב אֱלֹהִים אֶת יִשְׂרָאֵל כִּי הֵבִיא אֱלֹהִים אֶת בְּנוֹתָיו לְעֹלָמְךָ$ – God loved us so far that He gave His son for us. $\text{לֹא אֶהְיֶה לְךָ כְּהַיְהוֹנֵן הַיְהוּדִים הַלְלוּ לְךָ אֱלֹהִים וְלֹא תִּשְׁמַח בְּכֹחַ הַיְהוּדִים$ – I don't like that you desire to go to the city.

Vocabulary.

- | | |
|---|---|
| מְבֻטָּא m. the invited; guest. | שִׁבְרֵי m. bramble; bush. |
| זָכַר Aph. to measure; to give opinion. | הִסִּיד PA. to root up; to pull down. |
| הִסִּיד to wrap; to swathe; to go round; to encircle, encompass, | הִסִּיד PA. to blind; to darken. |
| בֶּטֶן m. bowels; belly; paunch. | בִּגְדֵי בָּבִי m. swaddling clothes. |
| קָהָל m. assembly; multitude; congregation. | הִסִּיד to root up; to eradicate. |
| מְבֻטָּא m. rational; endowed with speech. | הַיְהוּדִים f. gulf; abyss. |
| מְבֻטָּא m. corrupting; corruptor; rapacious; pestilent. | הַיְהוּדִים f. gluttony; vanity. |
| מְבֻטָּא m. i. the womb; inner part. ii. cote, fold; byre. | הִסִּיד Aph. to lower, to let down. |
| הַיְהוּדִים f. precious stone. | הַיְהוּדִים m. significance; gesture; symbol; command; will. |
| הַיְהוּדִים tabernacle; temporary tent; sojourn. | הַיְהוּדִים ET ^h PA. to be weak, to succumb. |
| הַיְהוּדִים PA. to overthrow; to waste. | הַיְהוּדִים Aph. to grant; to answer. |
| | הַיְהוּדִים to ruffle; to trouble, stir, move. |

Exercise 49 A.

1 וְהָיָה כִּי יִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

2 (Jerem. I. 5.) וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

3 (Ibid 7) וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

4 (Ibid. 8) וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

5 (Ibid. 10) וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

6 וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

7 וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

8 וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

9 וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

10 וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

11 וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

12 (Vide. § 302) וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

13 וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

14 וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

51 וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן וְיִשְׁמַע יְהוָה בְּעִתֵּי הַיָּדָוָן

33 (Ps.) . . . 34 (Aphr.) . . . 35 (Ibid.) . . . 36 . . . 37 . . . 38 . . . 39 . . . (Aphr.) . . . 40 . . . 41 . . . 42 . . . 43 . . . 44 (Act. Mar.) . . . 45 . . . 46 . . . 47 (A. M.) . . . 48 . . . 49 . . . 50 (Aphr.) . . .

ܕܘܢܢܘܘܟܘܢܐ ܗܘܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ
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 ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ
 ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ
 ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ
 ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ ܕܘܢܢܘܘܟܘܢܐ

Exercise 49 B. (1)

1. Blessed is Mary, who brought Him forth.
2. A rapacious animal has eaten me. 3. Behold, the evil one has ruffled the creation by his cunningness.
4. When I brought Thee forth in the cave Thou showed me Thy glory. 5. The Virgin Mary bore Thee whilst Thou bearest the height (heaven) and the depth (earth). 6. She wrapped Him in swaddling clothes and in the manger placed Him, Who united His godhead with our humanity. 7. On Friday, in the beginning, God created Adam from the dust and inhaled spirit into him, and made him rational. 8. Blessed is He Who sowed His Gospel from ends to ends of the world. 9. The Lord hath rewarded me according to my justice. 10. The mother who brought Him forth sings praise. 11. Blessed is the Lord, Who did not give us (as) food to their teeth. 12. The holy Virgin (lit. virgin of holiness) called me today that I may speak to her. 13. The carnal eye (lit. the eye of the flesh) has not seen Him. 14. I have called Thee, Lord, everyday (ܘܨܗܘܪܐ). 15. And I sought him, but did not see him. 16. (She) changed his name and called him Cyriac (Kuriakos). 17. Thy just (ones) will wait for me when Thou wilt reward me. 18. His truth shall surround thee (m.) (as) a weapon. 19. Let us boldly (ܕܘܢܢܘܘܟܘܢܐ) encounter the battle and let us not succumb. 20. I will open it (the door) and enter into it with

(1) Every sentence with object suffix.

confidence. 21. I will love Thee, Lord, my strength and my confidence. 22. Don't make me a hatred to the wicked (pl.). 23. Therefore, the Lord shall root thee out and pull thee down for ever from thy abode (tent). 24. I will come to Thy house with offering (עֹלָה) and pay Thee my vows, which my lips have opened with the speech of my mouth in affliction. 25. When my strength fails (pf. אֶפְשָׁא) Thou shalt not abandon me. 26. He will redeem Israel from all his iniquity. 27. Come (m. pl.) after me and I will make you to be (Impf.) fishers of men. 28. Thy Father who sees in secret (He) will repay thee publicly. 29. For, who is (there) that will throw a little wax into the furnace of fire and will find it again. 30. This is the heir, come, let us kill him and take his inheritance. 31. Blessed is that servant whose master will come (and) see him doing (עֹשֶׂה) so. 32. I will crush (אֶשְׁבֹּט) the Assyrian in my land and I will trample (upon) him on my mountains. 33. He that has lighted his lamp will not leave it to be put out. 34. The Father will not judge any body, but He will give all judgement to His son. 35. You (sing.) seek to make me a stranger to Christ, my Lord, in my old age? 36. Thou shalt not say: "I will repay evil"; but expect the Lord to save thee.

(Continued on page 294)

LESSON LIII.

OBJECT SUFFIXES (Contd.)

GROUP II. (No. § 277 II).

§ 285. The object suffixes group II are suffixed to the Imperative m. s. of all the verbs whose final letter is strong, without any modification in the verbal form. (cfr. No. § 276. III).

Suffixed Conjugation II.

| I. pl. 𐎎𐎍 | Suffixes III s. | |
|--------------|--------------------|----------|
| | f. 𐎎𐎍 | m. 𐎎𐎍 |
| 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 | (1) 𐎎𐎍𐎎𐎎 |
| 𐎎𐎍𐎎 | 𐎎𐎍𐎎 | 𐎎𐎍𐎎 |
| 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 |
| 𐎎𐎍𐎎 | 𐎎𐎍𐎎 | 𐎎𐎍𐎎 |
| 𐎎𐎍𐎎 | 𐎎𐎍𐎎 | 𐎎𐎍𐎎 |
| 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 |
| 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 |
| 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 |
| 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 |
| 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 |
| 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 |
| 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 |
| 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 | 𐎎𐎍𐎎𐎎 |

(1) W. S. 𐎎𐎍𐎎𐎎 - cfr. No. § 277 II f. n. 3.

Imper. m. s. (ending in a strong letter).

| | I. s. ١. ٢. ٣. | Verb | Kind of verb | Form of verb |
|---|--------------------------|----------------|---------------------------------------|-----------------------------------|
| a | ١. ٢. ٣. (See p. 294) | write thou | Strong | Pe ^c AL |
| b | ١. ٢. ٣. | take thou | Pe-Nün | ” |
| c | ١. ٢. ٣. | eat thou | Pe-Alap | ” |
| d | ١. ٢. ٣. | deceive thou | Geminate | ” |
| e | ١. ٢. ٣. | judge thou | Concave | ” |
| f | ١. ٢. ٣. | (2) write thou | Strong | PA ^c EL |
| g | ١. ٢. ٣. | compose thou | Strong | AP ^h EL |
| h | ١. ٢. ٣. | feed thou | Pe-weak | ” |
| i | ١. ٢. ٣. | deceive thou | Geminate | ” |
| j | ١. ٢. ٣. | restore thou | Concave | ” |
| k | ١. ٢. ٣. | liberate thou | L. Strong | S ^v AP ^h EL |
| | ١. ٢. ٣. | remember thou | Do. ET ^h P ^c EL | Deponent |

(2) The suffixed conjugation of other Lamad strong PA^cEL verbs is similar. Ex. (See page 294).

(Exercise 49 B. continued from page 291)

37. Sorrow turned into my breast to kill me. 38. It is time to serve the Lord. 39. I have answered (Δ₂κ₂) thee (m.) as much as (. ρ π₂ϙ ρ₂α₂ ρ₂) I could to convince thee. 40. He dug a pit for myself to catch me. 41. He desires to make him a bishop. 42. There was, therefore, nothing else (ρ₂α₂α₂α₂α₂) that prevented him from-letting-out (ρ₂α₂α₂α₂α₂α₂α₂) all our good (pl.) to operation. 43. She was not able (ρ₂α₂α₂α₂α₂) to receive these goods and to inherit of them without the mediation of something. 44. Their heart turned to hate his people and to deceive his servants. 45. For, Herod is about (ρ₂α₂α₂α₂α₂) to search (for) the child in order to destroy him. 46. All the land (ρ₂α₂α₂α₂α₂) of Gilo heard (m. pl.) and came to see him. 47. Behold, she sings praise to Christ, Who exalted her. 48. Mary, who bore Thee and John, who baptised Thee (let them) be to Thee intercessors on my behalf. 49. He chose us (as) His inheritance and the honour of Jacob, whom He loved. 50. By that love, which sent Thee to tribunal on our behalf, Thou shalt not let us enter into judgement. 51. My Lord, if Thou wilt, Thou canst purify me.

Foot note to page 293:—

Concave- ρ₂α₂α₂α₂α₂ - erect thou. ρ₂α₂α₂α₂α₂α₂ - me. ρ₂α₂α₂α₂α₂α₂α₂ - him. etc

W. S. a. ρ₂α₂α₂α₂α₂α₂; b. ρ₂α₂α₂α₂α₂α₂; c. ρ₂α₂α₂α₂α₂α₂α₂;

d. ρ₂α₂α₂α₂α₂α₂α₂; e. ρ₂α₂α₂α₂α₂α₂α₂; f. ρ₂α₂α₂α₂α₂α₂α₂; g. ρ₂α₂α₂α₂α₂α₂α₂;

Note. In verbs which lose their first radical in the Imperative the vowel on the penultimate is sometimes wrongly left out when object suffixes are added to the Imper. as, m. s. أَتَّخِذْهُ for أَتَّخِذْهُ take him, أَتَّخِذْهَا for أَتَّخِذْهَا - give her; f. s. أَتَّخِذْهَا for أَتَّخِذْهَا - give her; m. pl. أَتَّخِذْهُمْ for أَتَّخِذْهُمْ - take me. etc.

Syntax.- Recapitulate Nos. § 52. II; § 54. III; § 274. xx; § 283. n. 3.

Vocabulary.

| | |
|--|---|
| بَيْتُهُ his own or proper house. | حَيَاتٍ f. monastic life; solitariness. |
| بَارِ أَبَّاس Bar Abbas, pr. n. | إِسْرَافًا f. negligence; carelessness. |
| إِسْرَافًا f. formation; creation, substance. | كَلْبًا f. flock; diocese; parish. |
| رَأْسُ بَيْتِنَا the head of our substance; head of those formed like us. | بَارِعًا m. Philanthrope, philanthropic. |
| يَسْتَلِمُ PA. to wash, cleanse. | عَبَثًا m. boastful; vain glorious. |
| يَرْحَمُ to have compassion, pity; to spare. | تَوَقَّعًا ET ^h PA. to get well; to become strong; to be confirmed. |
| يَرْجِيهِ Aph. to reprove; to rebuke; to convince. | يَسِّدُ to found, ground, establish. |
| بُخْرًا m. ditch; pit; grave. | يَسِّرُ to let loose, solve, untie. |

h. أَجْبَسَ ; i. أَجْبَسَ ; j. أَجْبَسَ ; k. أَجْبَسَ .

Exercise 50 A.

- 1 מִדְּבַר מִשְׁפָּחָה לְכַתּוּבָה בְּיָדָהּ . 2 וּדְבַר מִשְׁפָּחָה תִּבְרַךְ
- בְּכֹתֵבָהּ . 3 וְלִשְׁתֵּי דְבָרִים לְיָדָהּ מִשְׁפָּחָה כִּי תִבְרַךְ מִדְּבַר מִשְׁפָּחָה .
- 4 וּמִשְׁפָּחָה לְיָדָהּ מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה . 5 לְ
- אֲדָמָה (§ 283 n. 3) מִדְּבַר מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה . 6 וְ
- דְּבַר מִשְׁפָּחָה : מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה ;
- מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה לְיָדָהּ . 8 לְיָדָהּ מִשְׁפָּחָה מִשְׁפָּחָה
- מִשְׁפָּחָה (Gen. 12: 14) . 9 וְדָבָר מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה . 10
- מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה . 11
- מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה : מִשְׁפָּחָה
- מִשְׁפָּחָה מִשְׁפָּחָה . 12 דְּבַר מִשְׁפָּחָה מִשְׁפָּחָה : מִשְׁפָּחָה
- מִשְׁפָּחָה מִשְׁפָּחָה . 13 (Ps.) מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה
- מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה . 14
- מִשְׁפָּחָה . 15 מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה
- מִשְׁפָּחָה מִשְׁפָּחָה . 16 מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה
- מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה . 17 מִשְׁפָּחָה
- מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה . 18 מִשְׁפָּחָה מִשְׁפָּחָה
- מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה . 19
- מִשְׁפָּחָה מִשְׁפָּחָה . 20 מִשְׁפָּחָה מִשְׁפָּחָה מִשְׁפָּחָה

1. Lord, have mercy on us and help us. 2. Strengthen me that I may stand and praise Thee (m.). 3. Sprinkle upon me with Thy hyssop and cleanse me. 4. Make Thy saint a wonder. 5. Also prevent thy servant from evil. 6. Thou, merciful God, pity me, who am sinful (lit. my sinfulness) and have mercy on me. 7. Pity me, Son of God, according to (כ) the abounding mercy of Thy grace. 8. God, save me, by Thy name, and judge me by Thy fortitude. 9. Have compassion-on-me as Thou-hadst-compassion-on the robber (לַנֶּזֶבִּי). 10. Save me, God, for the waters

Exercise 50 B. (1)

1. Lord, have mercy on us and help us.
2. Strengthen me that I may stand and praise Thee (m.).
3. Sprinkle upon me with Thy hyssop and cleanse me.
4. Make Thy saint a wonder.
5. Also prevent thy servant from evil.
6. Thou, merciful God, pity me, who am sinful (lit. my sinfulness) and have mercy on me.
7. Pity me, Son of God, according to (כ) the abounding mercy of Thy grace.
8. God, save me, by Thy name, and judge me by Thy fortitude.
9. Have compassion-on-me as Thou-hadst-compassion-on the robber (לַנֶּזֶבִּי).
10. Save me, God, for the waters

(1) Each sentence with object suffix.

have-come-near unto (لَا تَقْرُبْنِي) my soul. 11. Only the blood you (pl. n.) shall not eat, but pour (sing.) it on the ground as water. 12. I pray, my Lord, counsel (مَنْعًا) me what I should do with (acc.) this gold. 13. Hearken-unto-me O Lord! and hear the voice of my oppression (ie. me, who am oppressed). 14. Fill me (مَلِّئْنِي) with (acc.) Thy joy and gladness. 15. Make me hear (of-) Thy grace at dawn. 16. Rouse me by mouth, my Lord, that I may sing Thy praise in the morning. 17. Destroy the evil one from us by the sign of the cross. 18. Sprinkle upon me with Thy pure hyssop and cleanse me with the tears of my eyes. 19. Fortify it (f.) with the doctrines (مَدَائِفِ) of the Orthodoxy (أَقْوَامِ الْبِرِّ). 20. Keep me as the pupil of the eye and under the shade of Thy wings shelter (صَلِّدْ) me. 21. Keep me, God, because I have trusted in (بِ) Thee. 22. I have cleaved to Thy testimony, Lord, Thou shalt not confound me. 23. Deliver (thou) us from temptations and grant us times filled (with) peace. 24. Remember me from the grave (مِنْ قَبْرِ). 25. For, our father Jacob, when he was dying adjured Joseph, his son, and told him: "bury me in the sepulchre of my ancestors" (بِجُزْءِ آبَائِي).

LESSON LIV.

OBJECT SUFFIXES (contd.)

Group III. (No. § 277 III).

a) Perfect 2. m. s.

§ 286. Suffixes are directly added to Pf. 2. m. s. without any modification in the verbal form. (cfr. § 276. note iii).

Suffixed Conjugation III. a) Pf. 2. m. s.

| Suffixes | | Verb | Kind of verb | Form of verb |
|----------|---|--------------|--------------|---------------------|
| I. pl. | III. s. f. שָׁמַעְתִּי m. שָׁמַעְתָּ | | | |
| ” | ” | אָשָׁמַעְתָּ | Strong | Pe‘AL |
| ” | ” | אָשָׁמַעְתָּ | L. weak | ” |
| ” | ” | אָשָׁמַעְתָּ | Strong | PA‘EL |
| ” | ” | אָשָׁמַעְתָּ | Pe-Alap | AP ^h ‘EL |

&c. &c. in all verbs.

W. S. a. אָשָׁמַעְתָּ; b. אָשָׁמַעְתָּ; c. אָשָׁמַעְתָּ; d. אָשָׁמַעְתָּ.

as כָּתְבוּ , c) Lamad Alap as קָרְאוּ and 2) the AP^hEL of Concave as שִׁפְטוּ , which all remain unchanged) lose the vowel on the penultimate (of the primary form, ie. Pf. 3. m. s.). If the verb be Lamad strong trilateral or Geminate of the Pe'AL form or Deponent derived from that form the final radical or Lamad gets hard (§ 278 i.) and the first radical or Pe admits Pt^haha (־) on taking suffixes. (cfr. § 294).

III b.) 1. Pf. 3. m. pl. in וּ .

| I s. וּ | Changed form | Verb | Kind of verb | Form of verb |
|---------------------------------------|-------------------|-----------------------------------|--------------|--------------|
| a כָּתְבוּ (See page 302) | כָּתְבוּ | כָּתְבוּ They wrote | Strong | Pe'AL |
| b אָכְלוּ | אָכְלוּ | אָכְלוּ They ate | Pe-Alap | |
| c יָדְעוּ | יָדְעוּ | יָדְעוּ They knew | Pe-Yod | |
| d קָבְעוּ | קָבְעוּ | קָבְעוּ They deceived | Geminate | |
| e. דָּיְנוּ | ... | דָּיְנוּ They judged | Concave | |
| f קָרְאוּ | ... | קָרְאוּ They called | Lam. Alap | |
| g כָּתְבוּ | כָּתְבוּ | * כָּתְבוּ They wrote | L. Strong | PA'EL |
| h צָפוּ | צָפוּ | צָפוּ They expected | L. weak | |

* (see p. 302)

| | | | | | |
|---|---|---|---|---|---|
| ” : $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$ | ” | ” | ” | ” | ” |
| ” : $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$ | ” | ” | ” | ” | ” |
| ” : $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$ | ” | ” | ” | ” | ” |
| ” : $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$ | ” | ” | ” | ” | ” |
| ” : $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$ | ” | ” | ” | ” | ” |
| ” : $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$ | ” | ” | ” | ” | ” |
| ” : $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$ | ” | ” | ” | ” | ” |

Note. 1. Object suffixes may sometimes be added to Pf. 3. m. pl. terminating in وَأَجَبْتُهُ without any modification in the verbal form, as $\text{أَجَبْتُهُ} \text{وَأَجَبْتُهُ}$ - they surrounded me; $\text{أَجَبْتُهُ} \text{وَأَجَبْتُهُ}$ - they suckled me; $\text{أَجَبْتُهُ} \text{وَأَجَبْتُهُ}$ - they gave me water to drink. etc.

2. Pf. 3. m. pl., in وَأَجَبْتُهُ occurs only very rarely with object-suffixes.

Foot notes to page 301;—

* Likewise in other Lamad strong PA'EL verbs. (Vide § 279. N. B. 2).

- W. S.— a. $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$; b. $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$; c. $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$;
 d. $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$; e. $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$; f. $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$; g. $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$;
 h. $\text{أَجَبْتُ} \text{وَأَجَبْتُهُ}$;

| | | | | | |
|---|-------------|-------------|-----------------|-----------|---|
| i | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | L. Strong | } AP ^h EL |
| | | | They composed | | |
| j | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | Geminate | |
| | | | They deceived | | |
| k | לָּאֵלֶּיךָ | ... | לָּאֵלֶּיךָ | Concave | } AP ^h EL |
| | | | They raised | | |
| l | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | L. weak | |
| | | | They thanked | | |
| m | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | L. Strong | } S ^v AP ^h EL |
| | | | They liberated | | |
| n | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | L. weak | |
| | | | They completed | | |
| o | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | לָּאֵלֶּיךָ | Strong | } Deponent ET ^h P ^e EL |
| | | | They remembered | | |

2. Imperative m. pl. (form ii) ending in לָּאֵלֶּיךָ.

§ 288. When suffixes are added to the Imperative m. pl. (form ii) terminating in לָּאֵלֶּיךָ - the third radical becomes hard (§ 278. i), the second loses its vowel and the first receives אֵ - in Lamad strong trilateral (Strong, Pe-Alap and Pe-Yod) verbs of the P^eAL form and in the ET^hP^eEL Deponent formed of them. In the other verbs of this (P^eAL) form and in all verbs in the other forms (ie., PA^eEL, AP^hEL, S^vAP^hEL etc.) no change takes place in the verbal form (ie., Imper. m. pl. in לָּאֵלֶּיךָ) with the addition of suffixes. (cfr. § 276. iii; § 279. N. B. 2; & § 295).

i. לָּאֵלֶּיךָ; j. לָּאֵלֶּיךָ; k. לָּאֵלֶּיךָ;
 l. לָּאֵלֶּיךָ; m. לָּאֵלֶּיךָ; n. לָּאֵלֶּיךָ;
 o. לָּאֵלֶּיךָ.

Suffixed Conjugation

| I pl. | Suffixes | | I. s |
|-------------|----------------|----------------|---------------------------------|
| | f. شـ | m. شـ | |
| شـ | | | |
| شـ | ” | ” | a شـ (see page 306) |
| شـ | ” | ” | b شـ |
| شـ | ” | ” | c شـ |
| شـ | ” | ” | d شـ |
| شـ | ” | ” | e شـ |
| شـ | ” | ” | f شـ |
| شـ | ” | ” | g شـ |
| شـ | ” | ” | h شـ |
| شـ | ” | ” | i شـ |
| شـ | ” | ” | j شـ |
| شـ | ” | ” | k شـ |
| شـ | ” | ” | l شـ |
| شـ | ” | ” | m شـ |

III. b.) 2. Imper. m. pl. in אָו

| Changed form | Verb | Kind of verb | Form of verb |
|--------------|--------------------------------|--------------|---|
| אָוֹצֵהוּ | אָוֹצֵהוּ write ye | Strong | } P ^c AL |
| אָוֹכֵלְוּ | אָוֹכֵלְוּ eat ye | Pe-Alap | |
| אָוֹרְנֵהוּ | אָוֹרְנֵהוּ learn ye | Pe-Yod | |
| ... | אָוֹדִיגֵהוּ deceive ye | Geminate | |
| ... | אָוֹדִיגֵהוּ judge ye | Concave | |
| ... | אָוֹרְנֵהוּ (see p. 306) | Lamad Alap | } PA ^c EL |
| ... | (1) אָוֹרְנֵהוּ write ye | L. Strong | |
| ... | אָוֹרְנֵהוּ purify ye | L. weak. | |
| ... | (1) אָוֹרְנֵהוּ compose ye | L. Strong | |
| ... | אָוֹרְנֵהוּ thank ye | L. weak | |
| ... | (1) אָוֹרְנֵהוּ liberate ye | L. Strong | } S ^v AP ^h cEL |
| ... | אָוֹרְנֵהוּ complete ye | L. weak | |
| אָוֹרְנֵהוּ | אָוֹרְנֵהוּ remember ye | L. Strong | } Deponent ET ^h P ^c EL |

Note. 1. Suffixes are added to Imper. m. pl. in $\searrow \circ$ of Pe^{AL} verbs without any modification if the first radical is dropped in the Imperative, as, $\searrow \circ \lambda \ddot{\text{z}}$ - know ye (from $\searrow \circ \lambda \ddot{\text{z}}$) - $\searrow \circ \lambda \ddot{\text{z}}$ know me; $\searrow \circ \lambda \ddot{\text{z}}$ - know him.

2. Very rarely instances are offered where suffixes are added to Imper. m pl. in $\searrow \circ$ of strong, Pè-Alap and Pe-Yōd verbs of the Pe^{AL} form and Deponent verbs of the ET^hPe^{EL} form without any modification, as, $\searrow \circ \lambda \ddot{\text{z}}$ - you save him; $\searrow \circ \lambda \ddot{\text{z}}$ - you remember me. etc.

3. The other verbal forms ending in Nün.

ie., Perfect 3. f. pl. (form ii); 2 m. & f. pl.; 1 pl. (form i)

Imperative f. pl. (form ii).

Imperfect 2 f. s.; 2 & 3 m. & f. pl.

§ 289. Perfect 3 f. pl. (form ii). 2 m. & f. pl., 1 pl. (i), Imperative f. pl. (form ii) and Imperfect 2 f. s., and 2 & 3 m. & f. pl. of all kinds of verbs, simple or derivative take object-suffixes without any change in the verbal form (Vide § 276).

Foot notes to pages 304-5:—

(1) Likewise in other groups of verbs and in the Deponent.

W. S.- a. $\searrow \circ \lambda \ddot{\text{z}}$; b. $\searrow \circ \lambda \ddot{\text{z}}$; c. $\searrow \circ \lambda \ddot{\text{z}}$;

d. $\searrow \circ \lambda \ddot{\text{z}}$; e. $\searrow \circ \lambda \ddot{\text{z}}$; f. $\searrow \circ \lambda \ddot{\text{z}}$;

g. $\searrow \circ \lambda \ddot{\text{z}}$; h. $\searrow \circ \lambda \ddot{\text{z}}$; i. $\searrow \circ \lambda \ddot{\text{z}}$;

j. $\searrow \circ \lambda \ddot{\text{z}}$; k. $\searrow \circ \lambda \ddot{\text{z}}$; l. $\searrow \circ \lambda \ddot{\text{z}}$;

m. $\searrow \circ \lambda \ddot{\text{z}}$.

Suffixed Conjugation III. b.) 3. Nün endings (given above)

| Suffixes | | | Form of Verb | Tense, mood, person, gender, number | Verb | Form of Verb |
|-------------|-----------|-----------|--------------|-------------------------------------|-----------|--------------------|
| II pl. | I pl. | III s. |  |  |  |  | Form of Verb |
| f. كُتِبُوا | كُتِبْنَا | f. كُتِبَ | f. كُتِبَ | I. s. كُتِبَ | كُتِبُوا | Strong Perfect |
| ” | ” | ” | ” | ” | كُتِبُوا | Perfect 3. f. pl. |
| nil | nil | ” | nil | nil | كُتِبُوا | Perfect 2. m. pl. |
| nil | nil | ” | nil | nil | كُتِبُوا | Perfect 2. f. pl. |
| ” | كُتِبْنَا | ” | كُتِبْنَا | nil | كُتِبْنَا | 1. pl. |
| nil | كُتِبْنَا | ” | nil | nil | كُتِبْنَا | Imperative f. pl. |
| nil | ” | ” | nil | nil | كُتِبْنَا | Imperfect 2. f. s. |

(Continued on the next page)

a. W. S. كُتِبْنَا : كُتِبْنَا , etc.

(÷) and the final radical or Lamad becomes hard;
 4) جف (جف) : جف are preceded by Zqapa (ج) only when they are suffixed to P^eAL Lamad Alap verbs; to other

Suffixed Conjugation

| | | Suffixes | | | | | |
|----|----|----------------|-------|--------|-------|---|--|
| | | II pl. | I pl. | III s. | II s. | | |
| f. | m. | جف (ج) | ج | ج | ج | ج | |
| » | : | جف d | » | » | » | » | |
| | | (see page 312) | | | | | |
| » | : | جف | » | » | » | » | |
| » | : | جف | » | » | » | » | |
| » | : | جف | » | » | » | » | |
| » | : | جف | » | » | » | » | |
| » | : | جف g | » | » | » | » | |
| » | : | جف | » | » | » | » | |
| » | : | جف | » | » | » | » | |
| » | : | جف | » | » | » | » | |
| » | : | جف i | » | » | » | » | |

verbs they are directly added without any change in the verbal form (other than the elimination of the additional Yod at the end in West Syriac).

III. c.) Pf. 3. f. pl. (i).

| I. s. | Changed form | Verb Pf. 3. f. pl. i. | Kind of verb | Form of verb |
|--|----------------------|--|--------------|----------------------|
| c ܕܗܘܘܢܩܬܝܢ (see page 312) | b ܕܗܘܘܢܩܬܝܢ | a ܕܗܘܘܢܩܬܝܢ They wrote | Strong | } P ^c AL |
| ܕܗܘܘܢܩܬܝܢ | b ܕܗܘܘܢܩܬܝܢ | a ܕܗܘܘܢܩܬܝܢ They ate | Pe-Alap | |
| ܕܗܘܘܢܩܬܝܢ | b ܕܗܘܘܢܩܬܝܢ | a ܕܗܘܘܢܩܬܝܢ They inherited | Pe-Yod | |
| ܕܗܘܘܢܩܬܝܢ | b ܕܗܘܘܢܩܬܝܢ | a ܕܗܘܘܢܩܬܝܢ They deceived | Geminate | |
| ܕܗܘܘܢܩܬܝܢ | b ܕܗܘܘܢܩܬܝܢ | a ܕܗܘܘܢܩܬܝܢ They hearkened | Concave | |
| f ܕܗܘܘܢܩܬܝܢ | b ܕܗܘܘܢܩܬܝܢ | e ܕܗܘܘܢܩܬܝܢ They chose | L. Alap | } PA'EL |
| ܕܗܘܘܢܩܬܝܢ | b ܕܗܘܘܢܩܬܝܢ | a ܕܗܘܘܢܩܬܝܢ They wrote | L. Strong | |
| ܕܗܘܘܢܩܬܝܢ | b ܕܗܘܘܢܩܬܝܢ | a ܕܗܘܘܢܩܬܝܢ They chose | L. weak | } AP ^h EL |
| ܕܗܘܘܢܩܬܝܢ | b ܕܗܘܘܢܩܬܝܢ | a ܕܗܘܘܢܩܬܝܢ They composed | Strong | |
| h ܕܗܘܘܢܩܬܝܢ | b ܕܗܘܘܢܩܬܝܢ | h ܕܗܘܘܢܩܬܝܢ They fed | Pe-weak | } AP ^h EL |

| | | | | | | |
|---|---------------|---|---|---|---|---|
| ” | : ܘܢܘܗܘܘܢܘܢ | ” | ” | ” | ” | ” |
| ” | : ܘܢܘܗܘܘܢܘܢܘܢ | ” | ” | ” | ” | ” |
| ” | : ܘܢܘܗܘܘܢܘܢܘܢ | ” | ” | ” | ” | ” |
| ” | : ܘܢܘܗܘܘܢܘܢܘܢ | ” | ” | ” | ” | ” |
| ” | : ܘܢܘܗܘܘܢܘܢܘܢ | ” | ” | ” | ” | ” |
| ” | : ܘܢܘܗܘܘܢܘܢܘܢ | ” | ” | ” | ” | ” |

Foot notes to pages 310-311:—

* Other Lamad strong PA'EL verbs offer no difference; W. S.

ܘܢܘܗܘܘܢܘܢܘܢ - ܘܢܘܗܘܘܢܘܢܘܢ

All Lamad strong verbs form Pf. 3. f. pl. (i) with additional Yod in West Syriac (see above § 290- 1).

W. S. a. ܘܢܘܗܘܘܢܘܢܘܢ; b. ܘܢܘܗܘܘܢܘܢܘܢ; c. ܘܢܘܗܘܘܢܘܢܘܢ;

d. ܘܢܘܗܘܘܢܘܢܘܢܘܢ; e. ܘܢܘܗܘܘܢܘܢܘܢ; f. ܘܢܘܗܘܘܢܘܢܘܢ; g. ܘܢܘܗܘܘܢܘܢܘܢܘܢ

h. ܘܢܘܗܘܘܢܘܢܘܢܘܢ - ܘܢܘܗܘܘܢܘܢܘܢܘܢ; i. ܘܢܘܗܘܘܢܘܢܘܢܘܢ;

| | | | | |
|----------|----------|----------|-----------|-----------------------|
| فُتِنُوا | فُتِنُوا | فُتِنُوا | Geminate | AP ^h , EL |
| فُتِنُوا | فُتِنُوا | فُتِنُوا | Concave | |
| فُتِنُوا | فُتِنُوا | فُتِنُوا | L. weak | |
| فُتِنُوا | فُتِنُوا | فُتِنُوا | L. Strong | SAP ^h , EL |
| فُتِنُوا | فُتِنُوا | فُتِنُوا | L. weak | |
| فُتِنُوا | فُتِنُوا | فُتِنُوا | L. Strong | |

ETh, P^eEL
Deponent

Note. 1. In the suffixed conjugation of Pf. 3. f. pl. (i) sometimes a Nūn may be inserted before the suffixes (to become فُتِنُوا : فُتِنُوا etc.) as فُتِنُوا for فُتِنُوا they (f.) killed me; فُتِنُوا for فُتِنُوا - they called me; فُتِنُوا for فُتِنُوا they called you. etc. (Ming. 423).

2. To Pf. 3. f. pl. (i) of Lamad Alap P^eAL verbs فُتِنُوا : فُتِنُوا may be added without being preceded by Zqapa (فُ) just as they are added to other verbs, as فُتِنُوا for فُتِنُوا, فُتِنُوا for فُتِنُوا - They called you.

3. In Pf. 3. f. pl. (i) of Lamad weak derivative verbs فُتِنُوا, فُتِنُوا may sometimes be added with Zqapa preceding as in the case of Lamad Alap P^eAL verbs, as فُتِنُوا for

فُتِنُوا - فُتِنُوا

$\sqrt{\text{أَجَبْتِكُمْ}}$ - they gladdened you; $\sqrt{\text{أَجَبْتِكُمْ}}$ for $\sqrt{\text{أَجَبْتِكُمْ}}$ - they calmed you; $\sqrt{\text{أَشْكُرْتِكُمْ}}$ for $\sqrt{\text{أَشْكُرْتِكُمْ}}$ - they thanked you. etc. (Isaac. MS.).

**d) Imperative i. pl. (i) without
Nün - ending. ***

§ 291. When object suffixes are added to the Imperative f. pl. (i) :— 1) in all verbs, Simple, or Derivative, with a strong letter as the final, the termination Yo'd is dropped; 2) in all Derivative verbs (excepting the AP^{h^c}EL of Concave verbs) the vowel on the penultimate also is removed; 3) in Lamad weak verbs, Simple or Derivative, the inflexional termination Yo'd (ي) is coalesced with the final (radical) letter resulting in a single Yo'd (§ 94 B. ii. C.), which holds the place of the final (radical) letter; hence *a*) in Lamad weak (Alap) Simple (P^{e^c}AL) verbs no change takes place; *b*) in Lamad weak Derivative verbs the vowel on the penultimate only is dropped. (Vide § 276. iii. & § 285. note).

* This form of the Imperative f. pl. (i) very rarely only occurs with object suffixes.

Suffixed Conjugation III. d) Imperative f. pl. (i)

| Suffixes | | I. s. | hanged Cform | Verb Imper. f. pl. i. | Kind of verb | Form of Verb |
|------------|-------|-------------------------|--------------|----------------------------|--------------|--------------|
| I pl. | f. m. | | | | | |
| كُتِبُوا | ” | ا كُتِبُوا | كُتِبُوا | ا كُتِبُوا write ye | Strong | } PA'EL |
| ا كُتِبُوا | ” | ب كُتِبُوا (see p. 317) | كُتِبُوا | ا كُتِبُوا Hold ye | Pe-Alap | |
| ا كُتِبُوا | ” | ج كُتِبُوا | كُتِبُوا | ا كُتِبُوا Inherit ye | Pe-Yōd | |
| ا كُتِبُوا | ” | د كُتِبُوا | كُتِبُوا | ا كُتِبُوا Deceive ye | Geminate | |
| ا كُتِبُوا | ” | ه كُتِبُوا | كُتِبُوا | ا كُتِبُوا judge ye | Concave | |
| ا كُتِبُوا | ” | و كُتِبُوا | كُتِبُوا | ا كُتِبُوا choose ye | L. Alap | |
| ا كُتِبُوا | ” | ز كُتِبُوا | كُتِبُوا | ا كُتِبُوا (1) write ye | L. Strong |  | } PA'EL |

(1) Likewise in other Lamad strong PA'EL verbs. (Vide § 279. N. B. 2).

| | | | | | | |
|---------|---|---------------|---------|---------|-----------|---------------------------------|
| جَحَّتْ | ” | جَحَّتْ h (2) | جَحَّتْ | جَحَّتْ | L. weak | PA'EL |
| جَحَّتْ | ” | i جَحَّتْ | جَحَّتْ | جَحَّتْ | Strong | |
| جَحَّتْ | ” | j جَحَّتْ | جَحَّتْ | جَحَّتْ | Pe-weak | APh'EL |
| جَحَّتْ | ” | k جَحَّتْ | جَحَّتْ | جَحَّتْ | Geminate | |
| جَحَّتْ | ” | l جَحَّتْ | جَحَّتْ | جَحَّتْ | Concave | |
| جَحَّتْ | ” | (2) m جَحَّتْ | جَحَّتْ | جَحَّتْ | L. weak | SAPh'EL |
| جَحَّتْ | ” | n جَحَّتْ | جَحَّتْ | جَحَّتْ | L. Strong | |
| جَحَّتْ | ” | o جَحَّتْ | جَحَّتْ | جَحَّتْ | L. weak | Dependent E th PC'EL |
| جَحَّتْ | ” | p جَحَّتْ | جَحَّتْ | جَحَّتْ | L. Strong | |

(2) Rarely suffixes are added to the unchanged form in the Imperative f. pl. (i) of Lamad weak Derivative verbs, as جَحَّتْ , جَحَّتْ , f. جَحَّتْ .

Syntax.— Recapitulate § 47 IV; § 52 II; § 54 II, IV; § 92 III; § 148; § 207 IV; (§ 226 F. § 271 B. i); § 272 IX; § 273 XI; § 274 XV; § 284 II.

Vocabulary.

| | |
|---|---|
| شَمَةٌ f. shame; confusion | إِجْتِهَادٌ preparation; |
| مَكَامَةُ م. place of worship. | إِجْتِهَادٌ readiness. |
| أَهْلُ بَيْتِ أَحَدٍ pl. m. one's own people. | مَنْجَلٌ f. مَنْجَلٌ pl. tent; roof. |
| أَخَفَ PA. to make less. | عَجَلٌ hastily. |
| عَدْلٌ f. justice; alms. | شِبْرٌ f. net; snare. |
| عِدَّةٌ m. a due; a rite; service; a right; law. | إِسْمَاعِيلُ m. hearing of the ear. |
| عَجَلٌ m. lame. | أَعْمَى m. blind. |
| عَفَا to have pity (cf. عَفَرَ) | أَضَاعَ to multiply, increase, to beget; to be fruitful. |
| عَدَّ to dig. | أَعْرَضَ to depart; to be far off. |
| عَضُدٌ m. the loins; the back | أَعْتَصَمَ to abstain, refrain, fast. |
| عَقَبَاتُ قُلُوبٍ pl. m. bereft of desires. | |

Foot notes to pages 315-6:—

W. S. a. عَدَّوْجَاتٌ; b. أَسْتَوِيَةٌ; c. نَبَاتَاتٌ; d. أَعْرَضَاتٌ;

e. عَدَّوْجَاتٌ; f. عَدَّوْجَاتٌ; g. عَدَّوْجَاتٌ; h. عَدَّوْجَاتٌ;

i. عَدَّوْجَاتٌ; j. عَدَّوْجَاتٌ; k. عَدَّوْجَاتٌ; l. عَدَّوْجَاتٌ;

m. عَدَّوْجَاتٌ; n. عَدَّوْجَاتٌ; o. عَدَّوْجَاتٌ p. عَدَّوْجَاتٌ.

ܡܪܝܢܐ existing; lasting. ܩܪܝܢܐ f. relief; refreshment; an open space.
 ܩܪܝܢܐ part. adj. persecuted. ܩܪܝܢܐ repetition (again).
 ܩܪܝܢܐ m. pl. ܩܪܝܢܐ chieftains; princes. ܩܪܝܢܐ Et^hP^e. to be offended.

Exercise 51 A.

- 1 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 2 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 3 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 4 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 5 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 6 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 7 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 8 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 9 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 10 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 11 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 12 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 13 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 14 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 15 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 16 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ
- 17 ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ

Exerciae 51 B. (1)

1. When I called upon Thee thou hast heard me. 2. I called upon Thee, because Thou hast heard me. 3. Thou hast not withheld (دَلَّ) the readiness of his lips. 4. Thou hast heard me, O Lord, my God. 5. God, Thou hast forgotten us and cast us off and hast got angry with us. 6. He is the treasure of the field and we, finding (lit. when we found) Him rejoiced in Him and acquired Him. 7. For, your Father knoweth what is needful (يَعْلَمُ) for you before you ask Him. 8. Strange children (دَبَّابَاتٍ) shall hear (by) the hearing of the ear. 9. At the end of days many evils shall meet thee. 10. Nor my friends were persuaded to hear me. 11. And Thou hast let me know the mysteries (دِقَاتِ) of Thy wisdom. 12. I repented and Thou hast received me. 13. We know, (my) Lord, that we have sinned against Thee and have much provoked-Thee-to-anger (أَذْرَأْتِنَا) by our faults. 14. "Thou hast strengthened me and I have borne Thee": said Mary. 15. "You have entered into me and enlightened me", said the church to the Apostles, "you have made me like a princess (lit. king's daughter), who is honoured by chieftains. 16. My Lord, let me not become a weed, whom Thou-hast-fed (أَكَلْتَنِي) (with) Thy body and blood. 17. Thou hast made him a little less than the angels. 18. Thou hast set him over the work of Thy hands. 19. Thou hast humbled us in the second place. 20. Thou hast brought me down to the low pit, to darkness and to the shadows of death. 21. If Thou wilt instruct the sinner the very sinner, whom thou hast instructed will live and Thou shalt (pres.) save thyself. 22. Lord, Thou hast made us worthy to sing praise to Thee at this time. 23. Lord, my God, I have prayed to Thee and Thou hast healed me. 24. Thou hast restored me to life (أَحْيَيْتَنِي) from those-that-

descend-to-the-grave (ذُنُوبِمْ لَأَهْبِذِي). 25. Thou hast covered us with the shadows of death. 26. I have shown Thee my ways and Thou hast heard me. 27. On the rivers of Babylon, there, we sat and wept remembering (ذُجْ with Pf.) Sion. 28. Let the blessed martyrs appease Thee by the blood (which) their throats have shed. 29. And the plague shall not approach thy tent, because He will command His angels over thee, that they may protect thee in all thy ways. 30. Oh! Creations, weep over your Lord, Who is lifted upon the cross (tree).

[(†) Every sentence with object suffix.]

LESSON LV.

OBJECT-SUFFIXES. (Contd.)

GROUP IV. (§ 277 IV.)

a) Perfect 2. f. s.

§ 292. Suffixes are added to Perfect 2. f. s dropping away the final Yo'd of the inflexional termination ⁽¹⁾ (§ 276 iii) in all verbs, Simple or Derivative.

(1) To say more correctly, in the suffixed conjugation of Pf. 2. f. s. and Imperative f. s. the inflexional termination Yo'd is changed into H^ava'ssa (حَ) when the suffixes َ : ِ : ِ : ِ are added. For the facility of grouping the object suffixes حَ has been reckoned together with them (§ 294. f. n. 1).

Suffixed Conjugation

| I. pl. | Suffixes | | I. s. |
|---------------------------------------|------------------------|--|---|
| | f. $\text{ـ} \text{ت}$ | m. $\text{ـ} \text{ا} \text{و} \text{ا}$ | |
| $\text{ـ} \text{ا} \text{و} \text{ا}$ | ” | ” | a $\text{ـ} \text{ا} \text{و} \text{ا}$ |
| $\text{ـ} \text{ا} \text{و} \text{ا}$ | ” | ” | b $\text{ـ} \text{ا} \text{و} \text{ا}$ |
| $\text{ـ} \text{ا} \text{و} \text{ا}$ | ” | ” | c $\text{ـ} \text{ا} \text{و} \text{ا}$ |
| $\text{ـ} \text{ا} \text{و} \text{ا}$ | ” | ” | d $\text{ـ} \text{ا} \text{و} \text{ا}$ |
| $\text{ـ} \text{ا} \text{و} \text{ا}$ | ” | ” | e $\text{ـ} \text{ا} \text{و} \text{ا}$ |
| $\text{ـ} \text{ا} \text{و} \text{ا}$ | ” | ” | f $\text{ـ} \text{ا} \text{و} \text{ا}$ |
| $\text{ـ} \text{ا} \text{و} \text{ا}$ | ” | ” | g $\text{ـ} \text{ا} \text{و} \text{ا}$ |
| $\text{ـ} \text{ا} \text{و} \text{ا}$ | ” | ” | h $\text{ـ} \text{ا} \text{و} \text{ا}$ |
| $\text{ـ} \text{ا} \text{و} \text{ا}$ | ” | ” | i $\text{ـ} \text{ا} \text{و} \text{ا}$ |
| $\text{ـ} \text{ا} \text{و} \text{ا}$ | ” | ” | j $\text{ـ} \text{ا} \text{و} \text{ا}$ |

W. S.- a. $\text{ـ} \text{ا} \text{و} \text{ا}$; b. $\text{ـ} \text{ا} \text{و} \text{ا}$; c. $\text{ـ} \text{ا} \text{و} \text{ا}$
d. $\text{ـ} \text{ا} \text{و} \text{ا}$; e. $\text{ـ} \text{ا} \text{و} \text{ا}$; f. $\text{ـ} \text{ا} \text{و} \text{ا}$

IV. a) Pf. 2. f. s.

| Changed form | Verb Pf. 2. f. s. | Kind of verb | Form of verb |
|--------------|----------------------|--------------|-----------------------------------|
| وقدّم | وقدّم | Strong (1) | Pe'AL. |
| وقدّم | وقدّم | L. weak | |
| قدّم | قدّم | Strong | PA'EL. |
| قدّم | قدّم | L. weak | |
| قدّم | قدّم | Strong | AP ^h 'EL. |
| قدّم | قدّم | L. weak | |
| قدّم | قدّم | L. strong | SAP ^b 'EL. |
| قدّم | قدّم | L. weak | |
| قدّم | قدّم | L. Strong | Deponent ET ^h Pe'EL |
| قدّم | قدّم | L. weak | |

(1) The other forms and kinds of verbs not given in the paradigm do not offer any difference in the suffixed conjugation.

g. $\text{ك}^{\text{I}} \text{ا}^{\text{I}} \text{ن}^{\text{I}} \text{و}^{\text{I}} \text{ا}^{\text{I}} \text{ن}^{\text{I}}$; h. $\text{ك}^{\text{I}} \text{ا}^{\text{I}} \text{ن}^{\text{I}} \text{و}^{\text{I}} \text{ا}^{\text{I}} \text{ن}^{\text{I}}$; i; $\text{ك}^{\text{I}} \text{ا}^{\text{I}} \text{ن}^{\text{I}} \text{و}^{\text{I}} \text{ا}^{\text{I}} \text{ن}^{\text{I}}$;
j. $\text{ك}^{\text{I}} \text{ا}^{\text{I}} \text{ن}^{\text{I}} \text{و}^{\text{I}} \text{ا}^{\text{I}} \text{ن}^{\text{I}}$ - $\text{ك}^{\text{I}} \text{ا}^{\text{I}} \text{ن}^{\text{I}} \text{و}^{\text{I}} \text{ا}^{\text{I}} \text{ن}^{\text{I}}$.

b) Imperative f. s.

§ 293. When object suffixes are added to Imperative f. s. :— 1) Lamad strong P^eAL verbs and the AP^hEL of Concave verbs drop the termination Yōd; 2) the Derivative verbs ending in a strong letter (except AP^hEL Concave) drop also the vowel on the penultimate together with the terminational Yōd; 3) Lamad weak verbs, either Simple or Derivative, change the final (radical) Yōd into Alap. (Vide § 276 iii, § 279, N. B. 2. § 285 note, § 291-3, § 292. f. n. 1).

Suffixed Conjugation. IV. b.) Imper. f. s.

| I. pl. | Suffixes III. s. | I. s. | Changed form | Verb Imper. f. s. | Kind of verb | Form of verb |
|----------|---------------------|------------------------------|--------------|--------------------------------------|--------------|--------------|
| كُتِبُوا | f. كُتِبُوا | كُتِبُوا | كُتِبُوا | كُتِبُوا | Strong | Pc'AL |
| كُتِبُوا | " | a كُتِبُوا (see page 327) | كُتِبُوا | كُتِبُوا Write thou | Pe-Alap | |
| كُتِبُوا | " | b كُتِبُوا | كُتِبُوا | كُتِبُوا Eat thou | Pe-Yod | |
| كُتِبُوا | " | c كُتِبُوا | كُتِبُوا | كُتِبُوا Inherit thou | Geminate | |
| كُتِبُوا | " | d كُتِبُوا | كُتِبُوا | كُتِبُوا Deceive thou | Concave | |
| كُتِبُوا | " | e كُتِبُوا | كُتِبُوا | كُتِبُوا Judge thou | L. Alap | |
| كُتِبُوا | " | f كُتِبُوا | كُتِبُوا | كُتِبُوا Choose thou | L. Strong | |
| كُتِبُوا | " | g كُتِبُوا | كُتِبُوا | كُتِبُوا [next p.] (1) Write thou | | |

PA'EL

| | | | | | | | |
|--------------|---|---|--------------|--------------|---------------|-----------|--|
| جَئِجَئِ | ” | ” | جَئِجَئِ | جَئِجَئِ | Choose thou | L. weak | PA'EL |
| جَئِجَئِجَئِ | ” | ” | جَئِجَئِجَئِ | جَئِجَئِجَئِ | Compose thou | L. Strong | |
| جَئِجَئِجَئِ | ” | ” | جَئِجَئِجَئِ | جَئِجَئِجَئِ | Feed thou | Pe-weak | AP ^h EL |
| جَئِجَئِجَئِ | ” | ” | جَئِجَئِجَئِ | جَئِجَئِجَئِ | Deceive thou | geminate | |
| جَئِجَئِجَئِ | ” | ” | جَئِجَئِجَئِ | جَئِجَئِجَئِ | Raise thou | Concave | |
| جَئِجَئِجَئِ | ” | ” | جَئِجَئِجَئِ | جَئِجَئِجَئِ | Choose thou | L. weak | S ^h AP ^h EL |
| جَئِجَئِجَئِ | ” | ” | جَئِجَئِجَئِ | جَئِجَئِجَئِ | Liberate thou | L. Strong | |
| جَئِجَئِجَئِ | ” | ” | جَئِجَئِجَئِ | جَئِجَئِجَئِ | Complete thou | L. weak | Dependent ET ^h P ^c EL |
| جَئِجَئِجَئِ | ” | ” | جَئِجَئِجَئِ | جَئِجَئِجَئِ | Remember thou | L. Strong | |

(1) Other L. Strong PA'EL verbs admit suffixes likewise.

Note. There are traces of the object suffixes added to the Imperative feminine singular (P^cAL) as if it terminated in לָּ as, $\text{מַשְׁחַדְּלֵנִי} = \text{מַשְׁחַדְּנִי}$ - kill (thou f.) me; $\text{מִשְׁפֵּטְלֵנִי} = \text{מִשְׁפֵּטְנִי}$ - judge (thou f.) me; $\text{מִקְרָאֵנִי} = \text{מִקְרָאֵנִי}$ - call (thou f.) me; $\text{מִקְרָאֵיִךְ} = \text{מִקְרָאֵיִךְ}$ - call him. etc. (Mar Isahac); or even in לָּ as, מִקְרָאֵנִי , מַשְׁחַדְּלֵנִי . etc. (Nold. § 190. A.).

2. When suffixes are added to the Imperative f. s. of Lamad strong Derivative verbs the vowel on the penultimate may sometimes be retained as, $\text{אִמְנַןְּנִי} = \text{אִמְנַנְּנִי}$ - believe (thou f.) me; $\text{אִמְנַןְּיָךְ} = \text{אִמְנַנְּיָךְ}$ - believe him. $\text{אִמְנַןְּנִי} = \text{אִמְנַנְּנִי}$ - praise (thou f.) me. etc.

Syntax.— Recapitulate, (§ 46 B. note) § 52 II, § 66 V, § 78 I, § 240 VII & XVIII, (§ 243), § 273 IX & XI, § 274 IX & XX, § 284 II.

Foot notes to pages 325-6 :—

W. S.— a. אִמְנַןְּנִי ; b. אִמְנַנְּנִי ; c. אִמְנַןְּנִי ;

d. אִמְנַןְּנִי ; e. אִמְנַנְּנִי ; f. אִמְנַןְּנִי ; g. אִמְנַןְּנִי ;

h. אִמְנַןְּנִי ; i. אִמְנַנְּנִי ; j. אִמְנַןְּנִי ; k. אִמְנַןְּנִי ;

l. אִמְנַןְּנִי ; m. אִמְנַןְּנִי ; n. אִמְנַןְּנִי ; o. אִמְנַןְּנִי ;

p. אִמְנַןְּנִי .

Vocabulary.

- ʔə́dḥə́ ʔ f. soil; earth.
 ʔə́dḥə́ ʔ Audo.
 ʔə́dḥə́ ʔ m. mocking; re-
 proach.
 ʔə́dḥə́ ʔ f. moth; boring
 worm.
 ʔə́dḥə́ ʔ m. pleasant; sweet.
 ʔə́dḥə́ ʔ (pl. only) m.
 virginity.
 ʔə́dḥə́ ʔ pr. n. Gubarlaha
 ʔə́dḥə́ ʔ The eternal
 Mighty; God.
 ʔə́dḥə́ ʔ m. beloved; friend;
 paternal uncle.
 ʔə́dḥə́ ʔ m. cleft.
 ʔə́dḥə́ ʔ (pl. only) f. gray
 hair; old age.
 ʔə́dḥə́ ʔ old man.
 ʔə́dḥə́ ʔ skin (flask)
 of milk.
 ʔə́dḥə́ ʔ m. taste; perception;
 prudence; discretion.
 ʔə́dḥə́ ʔ AP^h. to lead astray,
 seduce.
 ʔə́dḥə́ ʔ m. comely; becoming.
 ʔə́dḥə́ ʔ AP^h. to adjure; to
 make to swear.
 (ʔə́dḥə́) ʔ AP^h. to confute,
 rebuke, convince.
 ʔə́dḥə́ ʔ PA. to encourage,
 comfort.
 ʔə́dḥə́ ʔ pr. n. Magdonia
 (f.)
 (ʔə́dḥə́) ʔ dep. to
 act deceitfully,
 treacherously.
 ʔə́dḥə́ ʔ hiding place; shelter.
 ʔə́dḥə́ ʔ pr. n. Edania (f.)
 ʔə́dḥə́ ʔ m. neck-chain;
 neck-lace.
 ʔə́dḥə́ ʔ m. payment;
 remuneration.
 ʔə́dḥə́ ʔ to reward; to
 repay.
 ʔə́dḥə́ ʔ AP^h. to bring forth;
 to produce, generate.
 ʔə́dḥə́ ʔ pl. ʔə́dḥə́ ʔ f. a
 pitcher; a cruse.
 ʔə́dḥə́ ʔ pr. n. Kazoo.
 ʔə́dḥə́ ʔ pr. n. Rüel.
 ʔə́dḥə́ ʔ m. kindling; flame.

Exercise 52 A.

- 1 וְיָבֹא לְבָרְכֶם בְּיָמֵי אֵלֶיךָ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 2 לְבָרְכֶם בְּיָמֵי אֵלֶיךָ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 3 וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 4 וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 5 וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 6 (Act. Mar. I. 393) וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 7 (Cant. 4. 9) וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 8 (Cant. 2. 14) וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 9 (Ibid. 5. 9) וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 10 (Act. Mar. V. 135) וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 11 (I. Kings 25. 33) וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 12 (Judges. 4. 19) וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 13 (Thobias 7. 15) וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ
- 14 (Judith. 10. 10) וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ וְיִשְׁמְעֶנּוּ

15 (Ps. 136) . ܘܫܘܥܘܗܘܢܘܢ ܕܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ
 ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ
 16 . (Ezech. 23. 35) ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ
 ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ
 (Act. Mar. VI. p. 34.) ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ
 17 ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ
 (Ibid. p. 637) ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ
 18 ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ
 ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ
 (Act. Mar. III. p. 340) ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ ܘܫܘܥܘܗܘܢܘܢ

Exercise 52 B. (1)

1. Thou (f.) hast borne Him who bears (p. p.) the earth and the heaven. 2. Give (f. s.) me a little water to drink (lit. make thou me to drink) from thy pitcher. 3. Why didst thou (f.) hate me and act treacherously against me? 4. So then (ܘܫܘܥܘܗܘܢܘܢ) show me all that thou hast done (in) these days. 5. Behold, I have given thousand silver (coins) to thy brother, and behold, the same (amount) is given to thee also, for that thou didst cover the eyes of those, who were with me, and didst rebuke me for (convince me of) every thing. 6. From where is the kid? perhaps it is (a) stolen (one); return (f. s.) it to its owners (ܘܫܘܥܘܗܘܢܘܢ). 7. What dost thou (f. s.) wish (that) I should do to thee?; believe me Magdonia. 8. And thou (f.) hast opened to me the door of heaven, and shown me the glory of Christ. 9. I pray Thee, the hand-maid of

(1) Every sentence with object suffix (group IV).

God, receive me that I may be near thee. 10. And why hast thou done (f.) to me thus and forsaken me, on account of a few words, with which this old man (who is) living badly has seduced thee? 11. Oh! soil, the accursed and sinful earth, since (ⲉ ⲣⲏⲛⲟ) thou hast brought me forth thou hast not taught me (any thing) but sin. 12. Thou hast made me prepared for the flame of passion as a moth. 13. In Thy virginity thou hast given birth to Emmanuel, God, and He became man.

LESSON LVI.

OBJECT SUFFIXES (Contd.)

Group V. (§ 277 V.)

- a) **Perfect 3. m. pl. (form i)**
terminating in Wāw (ⲟ).

§ 294. When object suffixes are added to Perfect 3. m. pl. terminating in Wāw (ⲟ):— 1) all verbs, Simple or Derivative, drop ⁽¹⁾ away the termination Wāw (ⲟ); 2) all verbs Simple or Derivative [excepting a) P^eAL (as ⲛⲁⲛⲟ) and AP^hEL (as ⲛⲁⲛⲟⲛⲟ) of Concave verbs, which remain unchanged, and b) P^eAL of Geminate (as ⲛⲁⲛⲟⲛⲟ) and Lamad Alap (as ⲛⲁⲛⲟⲛⲟ) verbs] lose the vowel on the penultimate; 3) if the verb be P^eAL Lamad strong trilateral or Geminate ⁽²⁾ or ET^hP^eEL Deponent the third radical becomes hard and the first radical receives Pt^haha (ⲉⲛ); 4) if the verb be P^eAL Lamad weak the termination Wāw is replaced by the radical Alap (or retained in W. S. optionally in the place of the third radical). (cfr. § 279 N. B. 2. § 278).

Foot note (1) (2) see page 334.

V. a) Perf. 3. m. pl. (i)

| I. s. و ك س | Changed form | Verb Pf. 3. m. pl. (i) | Kind of verb | Form of verb |
|-------------------------|--------------|---------------------------|--------------|----------------------|
| a و ك س (see p. 335) | ك س | ك س | Strong | } P ^c AL |
| b و ك ل | ك ل | ك ل | Pe-Alap | |
| c و ك ي | ك ي | ك ي | Pe-Yod | |
| d و ك ج | ك ج | ك ج | Geminate | |
| e و ك ح | ك ح | ك ح | Concave | |
| f و ك خ | ك خ | ك خ | L. Alap | } PA ^c EL |
| g و ك ط | ك ط | ك ط see p. 335 (1) | Strong | |
| h و ك ظ | ك ظ | ك ظ | L. weak | } PA ^c EL |
| i و ك ق | ك ق | ك ق | Strong | |
| j و ك د | ك د | ك د | Pe-weak | } AP ^h EL |
| k و ك ذ | ك ذ | ك ذ | Geminate | |
| l و ك ر | ك ر | ك ر | Concave | |
| m و ك ز | ك ز | ك ز | L. weak | |
| | | ك ز | | |
| | | ك ز | | |

| | | | | | | | |
|---|---|-----------------|---|---|---|---|---|
| ” | : | أَخَذُوا جِهَةً | ” | ” | ” | ” | ” |
| ” | : | أَخَذُوا جِهَةً | ” | ” | ” | ” | ” |
| ” | : | أَخَذُوا جِهَةً | ” | ” | ” | ” | ” |

Note. 1. Pf. 3. m. pl. i may rarely be found without the termination \circ (و) before the suffixes of the 2nd person plural-

أَخَذُوا جِهَةً as أَخَذُوا جِهَةً or أَخَذُوا جِهَةً = أَخَذُوا جِهَةً - or

أَخَذُوا جِهَةً - they oppressed you; أَخَذُوا جِهَةً = أَخَذُوا جِهَةً - they perturbed you. etc. (Nold. § 186).

2. أَخَذُوا جِهَةً - “They consoled”, often retains (especially in W. S.) Pthaha (ـ) on Yod, the penultimate, when object uffixes are added, as, أَخَذُوا جِهَةً - They consoled me; أَخَذُوا جِهَةً - They consoled him, etc., instead of أَخَذُوا جِهَةً : أَخَذُوا جِهَةً. (Nold. 196).

3. Lamad weak Derived verbs often retain the vowel u on the penultimate (esp. in W. S.) when object suffixes are added to Pf. 3. m. pl. (i); as, أَخَذُوا جِهَةً = أَخَذُوا جِهَةً - they chose me. أَخَذُوا جِهَةً = أَخَذُوا جِهَةً - they chose him. etc.

Foot notes to No. § 294, page 331:-

(1) To be more correct it should be observed that in the suffixed conjugation of Pf. 3. m. pl. (i) and Imper. m. pl. (i) ending in Wa \bar{w} the inflexional termination Wa \bar{w} is changed into ‘Amāqa’- و or

‘Assō’sso’- و when the suffixes $\text{و} : \text{و} : \text{و} : \text{و} : \text{و} : \text{و} : \text{و} : \text{و}$ are added. For the facility of grouping the object suffixes و has been reckoned together with them. (§ 292. f. n. 1).

(2) In P^eAL Geminate verbs the original Pthaha only. (§ 85. note).

| | | | | | |
|---|-------------|-------------|-----------------|-----------|---|
| m | أَخْرَجُوا | أَخْرَجُوا | أَخْرَجُوا | L. Strong | } Deponent S AP ^h EL |
| | | | They liberated | | |
| o | أَتَمُّوا | أَتَمُّوا | أَتَمُّوا | L. weak | } Deponent S AP ^h EL |
| | | | They completed | | |
| p | أَتَمَّنُوا | أَتَمَّنُوا | أَتَمَّنُوا | L. Strong | } Deponent S AP ^h EL ET ^{hpc} EL |
| | | | They remembered | | |

Footnotes to page 333:—

(1) Likewise suffixes are added to other Lamad strong PA'EL verbs.

W. S.— a. أَدْرَجُوا; b. أَدْرَجُوا; c. أَدْرَجُوا;

d. أَدْرَجُوا; e. أَدْرَجُوا; f. أَدْرَجُوا or أَدْرَجُوا

(§ 62) or أَدْرَجُوا; g. أَدْرَجُوا; h. أَدْرَجُوا;

i. أَدْرَجُوا; j. أَدْرَجُوا; k. أَدْرَجُوا; l. أَدْرَجُوا;

m. أَدْرَجُوا; n. أَدْرَجُوا; o. أَدْرَجُوا;

p. أَدْرَجُوا.

b) Imperative m. pl. (i) terminating
in Wāw (◦).

§ 295. When object suffixes are added to the Imperative m. pl. (i) terminating in Wāw (◦) :- 1) the termination Wāw (◦) is dropped in all verbs (§ 294 f. n. 1); 2) in Lamad strong trilateral (Strong, Pe-Alap, Pe-Yōd) verbs of the P^eAL form and in the ET^hP^eEL Dep. formed of them the third radical becomes hard, the second loses its vowel and the first receives 'Amaqa - ◦ or 'Assosso - ◦^h (§ 288); 3) in Lamad weak verbs, either Simple or Derived the termination Wāw (◦) is replaced by Alap (◦) (or rarely retained in W. S.); 4) in the P^eAL of Geminate and Concave verbs and in the AP^hEL of Concave verbs no change of vowel or aspirate takes place; 5) in Derived verbs (other than the AP^hEL of Concave) with a strong letter as the final the penultimate loses its vowel. (§ 276. iii, § 279 N. B. 2, § 285 note).

Suffixed Conjugation V. b) Imper. m. pl. (i)

| Suffixes | | I. s. | Changed form | Verb Imper. m. pl. i. | Kind of verb | Form of verb |
|----------|------------|----------|--------------|-----------------------|--------------|--------------|
| I. pl. | III. s. | | | | | |
| 𐌹 | f. 𐌹𐌺 | m. 𐌹𐌺𐌺 | | | | |
| ” | ” a 𐌹𐌺𐌺𐌺𐌺 | : 𐌹𐌺𐌺𐌺𐌺 | 𐌹𐌺𐌺 | 𐌹𐌺𐌺𐌺𐌺 write ye | Strong | } PA'EL |
| 22 | ” b 𐌹𐌺𐌺𐌺𐌺𐌺 | : 𐌹𐌺𐌺𐌺𐌺𐌺 | 𐌹𐌺𐌺𐌺 | 𐌹𐌺𐌺𐌺𐌺 eat ye | Pe-Alap | |
| ” | ” c 𐌹𐌺𐌺𐌺𐌺𐌺 | : 𐌹𐌺𐌺𐌺𐌺𐌺 | 𐌹𐌺𐌺𐌺 | 𐌹𐌺𐌺𐌺𐌺 inherit ye | Pe-Yōd | |
| ” | ” d 𐌹𐌺𐌺𐌺𐌺𐌺 | : 𐌹𐌺𐌺𐌺𐌺𐌺 | 𐌹𐌺𐌺 | 𐌹𐌺𐌺𐌺𐌺 deceive ye | Geminate | |
| ” | ” e 𐌹𐌺𐌺𐌺𐌺𐌺 | : 𐌹𐌺𐌺𐌺𐌺𐌺 | 𐌹𐌺𐌺 | 𐌹𐌺𐌺𐌺𐌺 judge ye | Concave | |
| ” | ” f 𐌹𐌺𐌺𐌺𐌺𐌺 | : 𐌹𐌺𐌺𐌺𐌺𐌺 | 𐌹𐌺𐌺𐌺 | 𐌹𐌺𐌺𐌺𐌺 choose ye | L. Alap | |
| ” | ” g 𐌹𐌺𐌺𐌺𐌺𐌺 | : 𐌹𐌺𐌺𐌺𐌺𐌺 | 𐌹𐌺𐌺𐌺 | (1) 𐌹𐌺𐌺𐌺𐌺 write ye | L. Strong | |

(1) next page.

| Initial | Strong Form | Other Lamad strong | Meaning | Weak Form | Category |
|---------|-------------|--------------------|-------------|-----------|-----------|
| " | h | h | choose ye | h | L. weak |
| " | i | i | compose ye | i | Strong |
| " | j | j | feed ye | j | Pe-weak |
| " | k | k | deceive ye | k | Geminate |
| " | l | l | raise ye | l | Concave |
| " | m | m | choose ye | m | L. weak |
| " | n | n | liberate ye | n | L. Strong |
| " | o | o | complete ye | o | L. weak |
| " | p | p | remember ye | p | L. Strong |

Foot note to page 337:-- (1) Likewise the other Lamad strong PA'EL verbs also admit suffixes.

Note. Lamad strong trilateralal Pe^cAL and ET^hPe^cEL (dep.) verbs rarely take suffixes without any change of vowel in Imper. m. pl. (i.) as, ܘܫܘܩܘܢܝܘܢ - save me; ܘܫܘܩܘܢܝܘܢ - save him; ܘܫܘܩܘܢܝܘܢ - encompass me; ܘܫܘܩܘܢܝܘܢ - encompass him. etc.

§ 296. **Syntax.** I. When pronouns of different persons occur as object to the same predicate the object suffix (referring to them) may be put in the singular (agreeing with the nearest one) or in the plural, preferring the first person to the second and the third, and the second to the third. If the object suffix is put in the singular referring to one object alone, the other objects if any, either noun or pronoun, are put in the accusative case separately. Ex. $\text{ܘܫܘܩܘܢܝܘܢ ܘܫܘܩܘܢܝܘܢ ܘܫܘܩܘܢܝܘܢ}$ - And they struck me and my daughter and threw us down. (Act. Mar. III. p. 69.).

II. The same pronominal suffix as object to two verbs (as in § 274 xx) may be added only to the second one. Ex. $\text{ܘܫܘܩܘܢܝܘܢ ܘܫܘܩܘܢܝܘܢ}$ - they took and gave thee to ... (Recap. § 43. IV.).

III. The emphatic ܘܫܘܩܘܢܝܘܢ (§ 55. n. 4) with a Dem. pronoun as object without the prep. ܘܫܘܩܘܢܝܘܢ stand uninflected in the accusative case. Ex. $\text{ܘܫܘܩܘܢܝܘܢ ܘܫܘܩܘܢܝܘܢ}$ - Do not also the publicans do this? (Math. 5. 49). Exer. 53. A. 15].

Foot notes to pages 337-8:—

- W. S. a. ܘܫܘܩܘܢܝܘܢ ; b. ܘܫܘܩܘܢܝܘܢ ; c. ܘܫܘܩܘܢܝܘܢ ;
 d. ܘܫܘܩܘܢܝܘܢ ; e. ܘܫܘܩܘܢܝܘܢ ; f. ܘܫܘܩܘܢܝܘܢ ; g. ܘܫܘܩܘܢܝܘܢ ;
 h. ܘܫܘܩܘܢܝܘܢ ; i. ܘܫܘܩܘܢܝܘܢ ; j. ܘܫܘܩܘܢܝܘܢ
 (next page);

Vocabulary.

| | |
|--|---|
| ⲉⲛⲓⲛⲓⲛⲓⲛⲓ m. trouble; affliction. | ⲛⲓⲛⲓⲛⲓⲛⲓ m. bold; presump- tuous; insolent. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ m. desert; dry place. | ⲛⲓⲛⲓⲛⲓⲛⲓ AP ^h . to venture; dare; to be presumptuous. |
| ⲉⲛⲓⲛⲓⲛⲓⲛⲓ ET ^h P. dep. to take care; to be diligent. | ⲛⲓⲛⲓⲛⲓⲛⲓ to bind up, heal. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ inside; interior; midst. | ⲛⲓⲛⲓⲛⲓⲛⲓ (ⲛⲓⲛⲓⲛⲓ) to entangle; to encompass. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ f. circumcision. | ⲛⲓⲛⲓⲛⲓⲛⲓ to till; to serve. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ to pierce through, to dig, to stab. | ⲛⲓⲛⲓⲛⲓⲛⲓ PA. to cut off; to tear; to throw down. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ (pl.) pangs; sorrow; travail. | ⲛⲓⲛⲓⲛⲓⲛⲓ PA. to precede; to prevent; to go before; to rise early. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ PA. to condemn, convict. | ⲛⲓⲛⲓⲛⲓⲛⲓ to follow; to persecute. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ adj. sorrowful; lamentable. | ⲛⲓⲛⲓⲛⲓⲛⲓ to incline, decline; to turn or bend down- wards. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ (ⲛⲓⲛⲓⲛⲓⲛⲓ) m. storm. | ⲛⲓⲛⲓⲛⲓⲛⲓ to neglect, despise. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ f. congregation; assembly. | ⲛⲓⲛⲓⲛⲓⲛⲓ to repeat; to do a second time. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ m. desert. | ⲛⲓⲛⲓⲛⲓⲛⲓ to till or serve again. |
| ⲛⲓⲛⲓⲛⲓⲛⲓ m. Medianite. | ⲛⲓⲛⲓⲛⲓⲛⲓ to weigh out; to pay. |

k. ⲛⲓⲛⲓⲛⲓⲛⲓ; l. ⲛⲓⲛⲓⲛⲓⲛⲓ; m. ⲛⲓⲛⲓⲛⲓⲛⲓ;

n. ⲛⲓⲛⲓⲛⲓⲛⲓ; o. ⲛⲓⲛⲓⲛⲓⲛⲓ; p. ⲛⲓⲛⲓⲛⲓⲛⲓ.

23. וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . (Ps.) 24 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . (Aphr.) 29 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . (Aphr.) 25 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . (Act. Mar.) 62 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . (Ps.) 27 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . (Ps.) 28 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . 29 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . 30 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . 31 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . 32 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . 33 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . 34 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה . (Aphr.) 35 . וְכָל־שֶׁ־יָצָא־לְפָנֶיךָ־יְהוָה
 . (Judith. 6. 9.).

Exercise 53 B.

1. All that have left thee shall be confounded.
2. They have tilled the ground a second time (lit. They have tilled the ground and repeated it-ground).
3. All those who have seen me, have mocked at me.
4. The priests and the deacons who have ministered to thee.
5. All the presumptuous (m. pl.) have not

provoked Thee to anger as I have provoked Thee to anger. 6. They have provoked Him to anger by their sacrifices (יִשְׁחָטוּ) and they have provoked Him to indignation (יִצְטַיְוּ) by their idols. 7. The pangs of the wicked (m. pl.) have entangled me and I have not deviated from Thy path. 8. Blessed be the womb that bore Thee and the paps that suckled Thee. 9. They have prevented me on the day of my sorrows. 10. When the poor man died the angels carried him to the bosom of Abraham. 11. And for my thirst they made me to drink vinegar. 12. Let the prophets, who spoke about Thee by spirit persuade (supplicate) Thee. 13. Praise Him all the stars and the light: praise Him heavens of heavens. 14. Praise (m. pl.) Him in the congregation of peoples, and exalt Him on the seat of the ancients (יִשְׁבְּחוּ). 15. Soon they (m.) carried him to a Physician in (א) the city to (that he may-◦) heal him. 16. They (m.) surrounded the just man and said to him: blessed art thou, who hast completed thy battle. 17. They encompassed his house and took him (prisoner). 18. They have received circumcision. 19. They have seen that very deacon. 20. Each one of you, therefore, put off (יִשְׁלַח Imp. m. pl.) the (his) old man. 21. Then my servants tearing their garments came to me and informed me what (אָרְבָּבָה) had happened. 22. The wicked ministers (lit. ministers of wickedness) seized the boy and brought him to the judge. 23. You (m. pl.) carry him (away) and throw him into the sea so that other people (אֲנֹכְחֵם) may not see and believe. 24. You (m. pl.) eat it (m.) hastily. 25. Hear me peoples and hearken unto me nations. 26. Answering, (lit. answered and) the king said: you (m. pl.) give the child which is alive to this (woman) and it shall not be killed. 27. They (m.) took Thee (m.) up to the temple as an infant. 28. The day declined and lo, the shadows of death have encompassed me. 29. How lamentable was the

hour at which (٣) they (m.) lifted (Him) up and crucified Him on the top of the cross (٢-٥.٦)? 30. And with the lance (which) they (m.) took they stabbed me and they did their will. 31. There will not be a judge in the town, within (٤) whose boundaries they (m.) have crucified Thee. 32. The judge will not sit in the tribunal, where (٢-٥.٦) they judged Thee. 33. There will not be propitiation at the holy altar, where they condemned Thee. 34. Thy mercy has (m. pl.) sent Thee and Thou hast come into the world to cure and heal our pains and sicknesses. 35. Thy mercy and grace have followed me all the days of my life so that I may live in the house of the Lord (for) the length of days.

LESSON LVII.

OBJECT SUFFIXES (contd.)

Group VI. (No. § 277 VI).

a) Verbal forms terminating in ٢- , ie.,

- i. Perfect 3. m. s. of Lamad Alap P^eAL verbs.
- ii. Imperative m. s. of Lamad weak Derivative verbs.

§ 297. When object suffixes are added to:

- i) Perfect, 3. m. s. of Lamad Alap P^eAL verbs and
 - ii) Imperative m. s. of Lamad weak Derivative verbs
- only the final Alap of the verbal form terminating in ٢- is dropped. (§ 276. iii).

Suffixed Conjugation VI. a.)

- i) Pf. 3. m. s. of Lamad Alap P^cAL verbs.
- ii) Imper. m. s. of Lamad weak Derivative verbs.

| Suffixes | | | Verb | Kind of verb | Form of verb |
|---------------|-----------|----------|--------------------|--------------|-------------------------------------|
| II. pl. | I. pl. | III s. | | | |
| f. جَمَعْتُمْ | جَمَعْنَا | جَمَعْتُ | Pf. 3. m. s. | Lamad | P ^c AL |
| nil | nil | nil | He chose | Alap | PA ^c EL |
| nil | nil | nil | Imp. m. اِخْتَارِي | L weak | AP ^h EL |
| nil | nil | nil | s. choose thou | | |
| nil | nil | nil | Im: m. اِخْتَارِي | Do. | S ^v AP ^h EL |
| nil | nil | nil | s. choose thou | | |
| nil | nil | nil | complete thou | Do. | ES ^v TAP ^h AL |
| nil | nil | nil | promise thou | Do. | Deponent |

W. S. 1. اِخْتَارْتُمْ ; 2. اِخْتَارْنَا ; 3. اِخْتَارْتُ ; 4. اِخْتَارِي ; 5. اِخْتَارِي

b) Imperative m. s. terminating in ך
of Lamad Alap P^eAL Verbs.

§ 298 When object suffixes are added to the Imperative m. s. terminating in ך of Lamad Alap P^eAL verbs the verbal form does not undergo any change: but Yod preceding ך of 3. m. s. suffix is changed into Waw- ו . (§ 276. iii.).

Suffixed Conjugation VI b.) Imper. m. s. terminating in ך

| Suffixes | | Verb Imper. m. s. | Kind of verb | Form of verb |
|----------|--------|----------------------|-----------------|-------------------|
| I pl. | III s. | | | |
| ל | ל | קח | L. Alap | P ^e AL |
| ל | ל | קח | Do. | Do. |
| ל | ל | קח | | |
| ל | ל | קח | | |

W. S.- a. קח ; b. קח ; קח

Note. 1. Sometimes the suffixes of Group II (§ 285) are added to Imper. m. s. of Lamad Alap Pe'AL verbs as $\text{קָרָאֵם} = \text{קָרְאֵם}$ - call (thou) me; $\text{בָּקְשָׁם} = \text{בָּקְשֵׁם}$ - seek me. etc.

2. Very rarely the initial Yod (changed into Waw) of 3. m. s. suffix is left out when added to Imp. m. s. in אָ , as, $\text{שָׁלַחְהֶם} = \text{שָׁלַחְוֶם}$ - throw (thou) him : $\text{קָרָאֵם} = \text{קָרְוֶם}$ - call (thou) him. (Nold. § 196).

c) Imperfect of Lamad weak verbs

terminating in $\text{יָ} : \text{יָ}^n$

§ 299. When object suffixes are added to the Imperfect forms terminating in $\text{יָ} (\text{יָ}^n \text{יָ}^n)$ of Lamad weak verbs the final Alap of the verbal form is changed into Yod (together with the lengthening of the Zlāma preceding [cfr. § 5. note. 3. b. c; § 94 c. ii.]) and the initial Yod of 3. m. s. suffix is changed into Waw- \circ .

Suffixed Conjugation

| II pl. | | I pl. | | Suffices | | II s. | | I s. |
|--------|-------|-------|-------|----------|-------|-------|-------|-------|
| f. | m. | f. | m. | f. | m. | f. | m. | |
| ف. جمة | م. جة | ف. جة | م. جة | ف. جة | م. جة | ف. جة | م. جة | ف. جة |
| ” : ” | ” | ” | ” | ” | ” | ” | ” | a |
| nli : | nil | ” | ” | ” | ” | nil | nil | b |
| ” : ” | ” | nil | ” | ” | ” | ” | c | nil |
| ” : ” | ” | nil | ” | ” | ” | ” | d | nil |
| ” | ” | ” | ” | ” | ” | ” | e | * |
| ” : ” | ” | ” | ” | ” | ” | ” | f | * |
| ” : ” | ” | ” | ” | ” | ” | ” | g | * |
| ” : ” | ” | ” | ” | ” | ” | ” | h | * |

- W. S.- a. ^٦تجّخك; b. ^٦تجّخك; c. ^٦تجّخك;
 d. ^٧تجّخك; e. ^٧تجّخك; f. ^٧تجّخك;
 g. ^٧تجّخك; h. ^٧تجّخك.

* Suffices are added likewise to 2. m. s. and I s. & pl.

VI. c.) Lamad weak Imperfect in לָ .

| Changed form | Verb Imperfect | Kind of verb | Form of verb |
|-------------------|--|--------------|---|
| יִבְחַר | 3. m. s. $\text{יִבְחַרְ$ He will choose | Lamad Alap | Pe'AL |
| $\text{תִּבְחַרְ$ | 2. m. s. $\text{תִּבְחַרְ$ Thou wilt choose | Do. | |
| $\text{אֲבַחֵר$ | 1. s. $\text{אֲבַחֵרְ$ I will choose | Do. | |
| $\text{נִבְחַרְ$ | 1. pl. $\text{נִבְחַרְ$ We will choose | Do. | |
| $\text{יִבְחַרְ$ | 3. m. s. $\text{יִבְחַרְ$ He will choose | Lamad weak | PA'EL |
| $\text{תִּבְחַרְ$ | 3. m. s. $\text{תִּבְחַרְ$ He will choose | Do. | AP ^h EL |
| $\text{יִבְחַרְ$ | 3. m. s. $\text{יִבְחַרְ$ He will complete | Do. | S ^v AP ^h EL |
| $\text{יִבְחַרְ$ | $\text{יִבְחַרְ$ He will promise | Do. | ES ^v TAP ^h AL Deponent |

Note. 1. In manuscripts Yo'd or Wa'w preceding the 3. m. s. suffix is missing very rarely when it is added to Lamad weak Imperfect forms terminating in לָ as, $\text{אֲבַחֵרְ$ or $\text{אֲבַחֵרְ} = \text{אֲבַחֵרְ} - \text{I will see him}$

2. Still more rarely Yod (final of the verbal form) is left out in MSS. before לָ : לָ when added to the above verbal forms, as, $\text{אֲבַחֵרְ} = \text{אֲבַחֵרְ} - \text{I will show you (m.)}$;
 $\text{אֲבַחֵרְ} = \text{אֲבַחֵרְ} - \text{I will see you (f.) etc.}$

Syntax.— Recapitulate Nos. (§ 30. 6); § 52 II. § 54 II, III, IV; § 63. VI; § 78. I; § 96. I, II; § 119 II; § 127. I; § 155, § 240. IV, XVIII; (§ 242. I); § 272. VII; § 273. XI; § 274. I, XII, XV; (§ 276. i. f. n. 1); § 284. II, III. 5.

Vocabulary.

| | |
|--|--|
| دُتَبِهْ pr. n. Decius. | د - دَ to beat; to break. |
| دَئِئِ ET ^h P. to be entrusted. | دَئِئِ to be broken; to be bruised. |
| دَئِئِ f. دَئِئِ pl. wheat (grains of) | دَئِئِ to dwell; to absolve; to relieve. |
| دَئِئِ m. (sheep) fold. | دَئِئِ to make to dwell; to settle. |
| دَئِئِ m. solitary; monk | دَئِئِ to draw out; to take up. |
| دَئِئِ ES ^v TAP ^h . dep. to know, recognise. | دَئِئِ (دَئِئِ) f. slip; fall; fault. |
| (دَئِئِ) دَئِئِ Ap ^h . to lead out; to bring out. | دَئِئِ PA. to cast down; to bring down. |
| دَئِئِ m. answer; return; restoration. | دَئِئِ : دَئِئِ to frequent; to press hard; to throng; to be urgent, pressing. |
| دَئِئِ PA. to precede; to come or do early. | دَئِئِ f. breach; rift; gap, strait; mountain pass; a hole; rim. |
| دَئِئِ to cry aloud. | |
| دَئِئِ دَئِئِ to intercede; to offer supplication. | |

Exercise 54 A.

1 دَئِئِ دَئِئِ دَئِئِ . 2 دَئِئِ دَئِئِ .
 دَئِئِ دَئِئِ دَئِئِ . 3 دَئِئِ دَئِئِ دَئِئِ .

26. ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ
 27. ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ
 28. ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ
 29. ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ
 30. ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ
 31. ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ
 32. ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ
 33. ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ
 34. ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ
 35. ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ
 ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ ܘܫܘܒܘܢܝܢ ܕܩܘܕܫܘܬܝܢ

Exercise 54 B. (1)

1. Make (thou m.) us worthy to be (that we may be) gathered into Thy barns with grains-of-wheat.
2. Deliver (m. s.) me and save me from this generation for ever.
3. Save (m. s.) my soul from faults.
4. Make (m. s.) me worthy of (for) the remission of sins.
5. Keep (m. s.) me in life (lit. make me live) according to Thy word.
6. The Lord shall rule (over) me and any thing will not be wanting to me.
7. Glory to the Father, Who chose you (m. pl.) and made His power dwell in your bones.
8. Examine me, Lord, and try me.
9. Purify me with Thy living sprinkling (of life).
10. Jesus

(1) Every sentence with object suffix.

saw His Mother. 10. Glorious Isias called Christ mighty and called Him wonder. 12. Lord, I have called (upon) Thee, hear me, hearken to my words and accept my prayer. 13. Hear us. God, hear us God! and have mercy on us. 14. Incline Thy ear and answer me, and hear the voice of my prayer. 15. Because I was like that servant, who did not trade with that talent (f.) that was entrusted to him by his master, count me with that (one) of ten talents. 16. Because the whole creation comes early, adores, praises and knocks at Thy door hear it (the creation), O! the Merciful (one). 17. I was forgotten as a lost sheep, seek (after) Thy servant. 18. Relieve her, who cries-aloud after us. 19. If thy eye scandalize thee pluck it out and cast it away from thee. 20. But if thy hand or leg scandalize f. s) thee cut it off and cast it away from thee. 21. Either forgive the fault to this people or blot me out from Thy book, which Thou hast written. 22. He said to him: "Call this Sunamite-woman". 23. I have trusted in (ΔΔ) Thee, do not cast away my soul. 24. Because he knows (Pf.) my name he will call (upon) me and I will answer him. 25. The Lord will hear when I will call (upon) Him. 26. Many are they who say: "Who will show us the Good (one)". 27. Don't cast me off from Thy sight (lit. from before Thee), nor shalt Thou take away Thy Holy spirit from me. 28. How long lit. until when) wilt Thou forget me, Lord? forever? 29. The Lord will save us, and our king will answer us on the day (on which) we shall call (upon) Him. 30. If I forget thee, Jerusalem, my right hand shall forget me. 31. He will govern my people, Israel. 32. And who-so-ever shall fall upon this rock shall be broken: and it (f) will grind-to-pieces whom-so-ever it shall fall on. 33. Let us visit our Lord in the sick (m. pl.) that He may call us to stand on His right-side. 34. John began to persuade the monk saying: "Behold, (it is) time that thou shouldst (Impf.) stretch out thy hand to me and draw me up from the depths of sin". 35. He, whose fence is broken (σ-~~λ~~ίω -~~λ~~ύειν -~~λ~~ύειν -~~λ~~ύειν) re-

pairs (builds) it with labour: and even when he will repair (build) it well it (the repair) will be called (pres.) a breach.

LESSON LVIII.

SENTENCE.

§ 300. Sentences, in Syriac, are Simple, Compound, or Complex as in other languages. A Simple sentence is either Nominal or Verbal. But in Syriac “the Nominal sentence is not sharply distinguished from the Verbal sentence”.

A. Nominal Sentence.— A Nominal sentence “has a substantive, an adjective or an adverbial expression as predicate”. Ex. ܩܕܝܫܐ ܕܥܡܘܢܐ ܕܥܡܘܢܐ — Love is far removed from vain glory. ܩܕܝܫܐ ܕܥܡܘܢܐ ܕܥܡܘܢܐ — The bread hidden is pleasant (Prov.) ܩܕܝܫܐ ܕܥܡܘܢܐ — Love is the light. (Aphr.).

B. A verbal sentence has a verb as predicate. Ex. ܩܕܝܫܐ ܕܥܡܘܢܐ ܕܥܡܘܢܐ ܕܥܡܘܢܐ or ܩܕܝܫܐ ܕܥܡܘܢܐ ܕܥܡܘܢܐ ܕܥܡܘܢܐ — And the power of God appeared. ܩܕܝܫܐ ܕܥܡܘܢܐ ܕܥܡܘܢܐ ܕܥܡܘܢܐ — Blessed Sem‘on himself said to him.

Note There is no strict rule for the relative arrangement of the principal parts — subject, predicate and object — of a sentence. In Nominal sentences, generally, the subject precedes the predicate, and often stands at the beginning of the sentence. But a participle or an adjective used predicatively in the Nominal sentence oftener stands before than after the subject. In verbal sentences, generally, the predicate precedes the subject and often stands at the beginning of the sentence. But “if a new subject of importance appears, or if the subject has to be brought emphatically into notice, it is more usual to place the subject first”. (Nold. § 324).

C. The object generally stands after the governing word (ie. predicate). Ex. $\text{לָמַדְתָּ אֵלֶיךָ שְׁלֹשָׁה מֵתִים} -$ He raised to life three dead persons. $\text{הַיְיָ הַיְיָ לְרוּחַ מְסִיחַ הַיְיָ} -$ He that grieves the spirit of Christ. $\text{וַיֵּצֵא אֹתָם מִבְּיַת הַיְיָ} -$ And they surrounded his house and took him prisoner. $\text{וְעַתָּה הִנֵּה אֲנִי מֵת} -$ When he uttered this word.

But often the object is put before the governing word, especially, for the sake of emphasis. Ex. $\text{וְאַתָּה יְהוָה אֱלֹהֵינוּ} -$ Only acquire thou forbearance and patience (Sim. 270). $\text{וְהַיְיָ בְּתִיבָתִי} -$ Thy letter, my beloved, I have received. (Aphr. $\text{וְהַיְיָ בְּתִיבָתִי} -$ And the lambs of thy flock thou slayest. (Mart. I).

The object may precede the governing word even when it takes an object suffix referring to it. Ex. $\text{וַיִּמְצָא אֵלֶיךָ אֱלֹהִים} -$ Jezabel persecuted Elias. (Aphr.) $\text{וַיִּצְוֶנִי יְהוָה} -$ And the Lord commanded me. (Deut. 4. 14).

D. The negative particle $\text{אֵין} -$ “no, not” and its compound forms $\text{אֵין} -$ ($\text{אֵין} -$) and $\text{אֵין} -$ (for emphasis) always precede the word referred to. Ex. $\text{אֵין} -$ Thou shalt not kill. $\text{אֵין} -$ I do not seek to boast. $\text{אֵין} -$ He has no fore-knowledge. (cfr. § 54. III, § 207 VI, § 272. III-VI).

E. Complex Sentence— A Complex sentence consists of a principal clause and one or more subordinate clauses. Ex. $\text{ܩܕܝܫܐܢܐ ܕܥܠܡܐ ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ}$ ܕܡܠܟܐܢܐ — Acquire sound knoweldge that thou mayst be beloved to the Lord.

F. Compound Sentence — A compound sentence necessarily consists of two or more co-ordinate clauses; one or more sub-ordinate clauses also may be added. Ex. $\text{ܩܕܝܫܐܢܐ ܕܥܠܡܐ ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ}$ $\text{ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ}$ $\text{ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ}$ — Let Thy word be a lamp to my legs O! Son of God and instead of the sun let it enlighten me and I will walk in it.

§ 301. **Syntax**— I. To the verbs ܕܥܠܡܐ — ܕܥܠܡܐ — “to command”, ܕܥܠܡܐ — “to wish, to will, to be pleased” often, and to other verbs like ܕܥܠܡܐ — “to give, to grant”, ܕܥܠܡܐ — “to begin” occasionally, other verbs following in the Perfect tense are connected by Waw (◦) for expressing purpose or execution. Ex.

$\text{ܩܕܝܫܐܢܐ ܕܥܠܡܐ ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ}$ — Our Lord granted them to see the light. $\text{ܩܕܝܫܐܢܐ ܕܥܠܡܐ ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ}$ — And he began to build. $\text{ܩܕܝܫܐܢܐ ܕܥܠܡܐ ܕܡܠܟܐܢܐ ܕܡܠܟܐܢܐ}$ — He commanded to bring them out. etc. (cfr. 274. x).

II. Some verbs expressing a sense of quality like ܕܥܠܡܐ , ܕܥܠܡܐ — “to dare, to be audacious”, ܕܥܠܡܐ — “to multiply”, ܕܥܠܡܐ — “to happen, to befall, to chance”, ܕܥܠܡܐ — “to add”, ܕܥܠܡܐ — “to precede, to go ahead, to come early”, are joined to the verb following in perfect agreement with it by means of the co-ordinating con-

junction Waw (ו) to serve as adverb. Ex. אָבָרְכָהּ אֶת־אֱלֹהֵי־יְהוָה
 - Thou didst venture to say; thou didst dare say.
 וְשָׁאֵלָהּ אֶת־הֵם - He called them repeatedly; often
 he called to them. אֲשֶׁר־לֹא־יִשְׁאַלְכֶם - Ask no more;
 don't ask any more. וְהָיוּ־לְפָנֶיךָ - They died before
 hand. וְעַל־כֵּן - By chance a man asked
 me: it happened that a man asked me.

[Verbs in I & II above admit other constructions also.]

III. a) Noun clause as object to a verb and b) adjective clause defining a noun are introduced by the relative pronoun ׀. Ex. a) וְאָמַרְתָּ : אֲשֶׁר־אֵלֶּיךָ : וְתָמוּ
 וְתָמוּ - He said that she would surely die and perish
 (cfr. § 81. II.).

b) וְיֵשׁוּעַ בְּרִצְוֹתֵינוּ - Christ, Who came for
 our redemption. וְיֵשׁוּעַ בְּרִצְוֹתֵינוּ הַמֵּלֶכֶת וְהַמִּשְׁפָּחָה
 וְהַמְּדִינָה - Praise be to the Mercy that sent Thee
 to us. O Christ! the Sun of justice. (Recapitulate Nos.
 § 272, § 273, & § 274).

Vocabulary.

וְשָׁאֵלָהּ ׀ m. hireling; hired
 servant.

וְהָיוּ־לְפָנֶיךָ f. tribunal.

וְשָׁאֵלָהּ ׀ Aph. to subdue.

וְעַל־כֵּן : וְעַל־כֵּן m. envious;
 gluttonous.

וְשָׁאֵלָהּ ׀ Aph. to overtake.

וְעַל־כֵּן : וְעַל־כֵּן m. rustic;
 unrefined; uncultured.

וְיֵשׁוּעַ m. healthy; sound.

וְעַל־כֵּן וְעַל־כֵּן f. false god;

וְעַל־כֵּן - וְעַל־כֵּן to oppress; to
 suffocate.

false religion; vain fear.

וְעַל־כֵּן Aph. to dine.

| | | | |
|-----------|---|-----------|------------------------------|
| فَعَلٌ | Aph. to do good. | أَضْرَبَ | to beat; to smash to pieces. |
| كَذَبَ | PA. to lie, deny, deceive. | أَبْطُلٌ | m. fool; senseless. |
| كَفَى | that which is enough, sufficient. | إِسْهَالٌ | f. debility: feebleness. |
| مَذْبُوحٌ | m. Adj. mangled; defiled; wounded; corrupted. | إِسْمٌ | m. firm; sound. |
| سَأَلَ | PA. to seek; to inquire. | أَفْهَمَ | to interpret; to harangue. |
| كَسَبَ | owner; one who earns. | إِسْرَافٌ | f. breach; breakage. |

Exercise 55 A.

I. Simple Sentence.

- 1 أَضْرَبُ سَهْلًا بِرُجُلٍ يَفْعَلُونَ . 2 مَوْجِدٌ لَمْ يَجِدْ
- 3 أَضْرَبُ بِرُجُلٍ . 3 أَضْرَبُ بِرُجُلٍ يَفْعَلُونَ بِمَوْجِدٍ
- 4 لَمْ يَجِدْ . 4 لَمْ يَجِدْ . 4 لَمْ يَجِدْ . 4 لَمْ يَجِدْ
- 5 يَفْعَلُونَ . 5 يَفْعَلُونَ . 5 يَفْعَلُونَ . 5 يَفْعَلُونَ
- 6 لَمْ يَجِدْ . 6 لَمْ يَجِدْ . 6 لَمْ يَجِدْ . 6 لَمْ يَجِدْ
- 7 يَفْعَلُونَ . 7 يَفْعَلُونَ . 7 يَفْعَلُونَ . 7 يَفْعَلُونَ
- 8 لَمْ يَجِدْ . 8 لَمْ يَجِدْ . 8 لَمْ يَجِدْ . 8 لَمْ يَجِدْ
- 9 لَمْ يَجِدْ . 9 لَمْ يَجِدْ . 9 لَمْ يَجِدْ . 9 لَمْ يَجِدْ
- 10 لَمْ يَجِدْ . 10 لَمْ يَجِدْ . 10 لَمْ يَجِدْ . 10 لَمْ يَجِدْ

II. Complex Sentence.

- 11 لَمْ يَجِدْ . 11 لَمْ يَجِدْ . 11 لَمْ يَجِدْ . 11 لَمْ يَجِدْ
- 12 لَمْ يَجِدْ . 12 لَمْ يَجِدْ . 12 لَمْ يَجِدْ . 12 لَمْ يَجِدْ

13 14 15 16 17 18 19 20 21
 22 23 24 25 26
 (Mark.) (Act. Mar.) (Aphr.)
 (Aphr.)

III. Compound Sentence.

22 23 24 25 26
 (Math. 21. 19)

27 (Aphr.) 28 (Act. Mar.) 29 30 (Ibid.)
 31 32 33 34 35 36 37 38 39 40
 41 42 43 44 45 46 47 48 49 50
 51 52 53 54 55 56 57 58 59 60
 61 62 63 64 65 66 67 68 69 70
 71 72 73 74 75 76 77 78 79 80
 81 82 83 84 85 86 87 88 89 90
 91 92 93 94 95 96 97 98 99 100

Exercise 55 B.

I. 1. I will bless the Lord always. 2. I will exalt
 Thee, my Lord, king. 3. The Lord exalts the poor
 (m. pl.). 4. Praise the Lord, Oh ! the just (m. pl.). 5.
 Appoint (פָּרַסְתָּ) O, Lord ! a watcher to my mouth and
 a watcher to my lips. 6. The light shone to the right-
 eous (m. pl.) in the darkness. 7. Lord, God, be Thou
 a protector to my soul. 8. Let him summon us to the
 heavenly abode (שָׁמַיְתָא דְּלֵילֵינוּ) by thy (f.) prayers.
 9. I have not put away (לֹא חָצַרְתִּי) his laws from
 me. 10. I will beat them (m.) as dust before (בְּפָנֵינוּ)

II. 11. Thou wilt subdue under me those who
 stand against me. 12. Thou shalt not acquire gold
 and silver, for the mortal poison (poison of death) is
 placed in them. 13. Acquire (thou m.) sound know-

ledge that thou mayst be beloved to the Lord. 14. Martyrs who triumphed (دُفِعُوا) and were crowned intercede and pray to Christ that He may do mercy to (أَجْرًا) all of us. 15. Let not my faults (مَعْرِبَاتِي) cover my person, my Lord, when justice will judge. 16. Let me not be naked in the tribunal when the just (m. pl.) will put on (pres.) glory. 17. John went away with him out of the town till they arrived (مَرَرُوا) at the sea-shore. 18. You should give (m. pl.) to those who are needy and afflicted. 19. Don't boast (m. s.) of (أَجْرًا) the day of tomorrow, for, you (m. s.) do not know what it will generate (يُجَدِّدُ). 20. Intercede (m pl.) ye to your Lord that He may establish (يُثَبِّتُ) His tranquillity and peace in the four quarters (of the world).

III. 21. I will pursue (after) my enemies and overtake them and I will not turn back (أَعْبُدُ) until I will do away (أَمْحُوهُمُ) (with) them. 22. Their (m.) tongues shall be weakened and all that see them shall fear. 23. The just (m. pl.) shall rejoice in the Lord and (shall) trust in (أَجْرًا) Him. 24. And many of the crowds were spreading their clothes on (أَجْرًا) the way; and others were cutting branches from trees and strewing them on (أَجْرًا) the way. 25. The senseless man does not know and the fool does not understand this. 26. Turn away Thy face from my sins and blot out (أَمْحُوهُمُ) all my faults. 27. Let Thy word be a lamp to my feet, O! Son of God! and instead of (أَجْرًا) the sun let it enlighten me and let me walk in it. 28. Don't dine with an envious man nor shalt thou desire of (أَجْرًا) his food. 29. Be not inebriated with wine nor shalt thou be a glutton in meat. 30. My son, give me thy heart and let thy eyes observe my ways. 31. Let a stranger praise thee and not thy mouth; and another but not thy lips.

LESSON LIX.

ENALLAGE.

§ 392. Enallage is the grammatical term (Greek) for the exchange of one person, number, gender, tense or mood for another. By enallage, therefore, the third person often occurs for the first or the second, singular for plural, masculine for feminine, Perfect for Present &c. &c.

Enallage of A) Person, B) Number and
C) Gender.

A) Enallage of person. Ex.

בְּתָמָה לְכֹל־הָאֲדָמָה וְלְכֹל־הַבְּרִיָּוִת (2nd per.) וְשַׁבְּחוּ לַיהוָה
(3rd per.) וְשַׁבְּחוּ לַיהוָה -- Praise the Lord all ye people; praise
Him all ye nations (בְּתָמָה for בְּיָמָי).

Often in deprecatory sentences, whose principal verb is naturally in the second person, the verb of the subordinate clause is put in the third person. Ex.

וְהָיָה כִּי תִשְׁמְעוּ אֶת הַקּוֹל וְהַיָּדְוֶה וְהַיָּדְוֶה וְהַיָּדְוֶה וְהַיָּדְוֶה
וְהַיָּדְוֶה וְהַיָּדְוֶה -- Oh, ye, who believe
in the Father and in the Son and in the Holy Ghost,
come (and) hear the words, which heal the body and
vivify the soul (וְהַיָּדְוֶה for וְהַיָּדְוֶה)

B) Enallage of number. Ex.

וְהָיָה כִּי תִשְׁמְעוּ אֶת הַקּוֹל וְהַיָּדְוֶה וְהַיָּדְוֶה וְהַיָּדְוֶה
וְהַיָּדְוֶה וְהַיָּדְוֶה -- There were Cherubim and palm trees wrought on the
doors of the temple as they were made on the walls.
(Ezech. 41. 25). [וְהַיָּדְוֶה for וְהַיָּדְוֶה .]

אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי יִשְׂרָאֵל אֱלֹהֵינוּ
 אֱלֹהֵינוּ - Holy Father, in Thy name keep them, whom
 Thou hast given me that they may be one as we are.
 (John 17. 11). [אֱלֹהֵינוּ for אֱלֹהֵינוּ.]

C) Enallage of gender. Ex. אֲנִי וְאֵת אִמּוֹתַי
 Many (or several) of the mothers (Bar Heb.)
 [אֲנִי וְאֵת אִמּוֹתַי for אֲנִי וְאֵת אִמּוֹתַי]. אִשְׁתְּךָ לֹא יָכוֹל לְרַגְלֵי הָאֵלֶּיךָ
 It is hard for thee to kick against the goads. (Act. 9: 5)
 [אִשְׁתְּךָ לֹא יָכוֹל לְרַגְלֵי הָאֵלֶּיךָ for אִשְׁתְּךָ לֹא יָכוֹל לְרַגְלֵי הָאֵלֶּיךָ. cfr. § 63. vii].

וְהָיָה כִּשְׂכֵר וְכִשְׂכָּרָה וְכִשְׂכָּרָה וְכִשְׂכָּרָה וְכִשְׂכָּרָה
 וְהָיָה כִּשְׂכֵר וְכִשְׂכָּרָה וְכִשְׂכָּרָה וְכִשְׂכָּרָה וְכִשְׂכָּרָה
 וְהָיָה כִּשְׂכֵר וְכִשְׂכָּרָה וְכִשְׂכָּרָה וְכִשְׂכָּרָה וְכִשְׂכָּרָה
 When any one will commit a crime and sin against the
 holy things (ie. sacrifices) of the Lord, he shall bring
 (as) his offering to the Lord, a ram without blemish
 out of the flock that may be bought with silver coins
 (weighing) two shekels according to the shekel (weight)
 of the sanctuary for offering. (Levet. 5. 15. (אֵלֶּיךָ for
 אֵלֶּיךָ)).

§ 303. NOTE 1. When the subject comes after
 the predicate (verb or predicative adjective) and ano-
 ther word intervenes between them the predicate may
 be put invariably in the masculine singular irrespective
 of gender and number of the subject. Ex.

פָּגַעַתְּ בַּיְתִי - the girl met me (פָּגַעַתְּ for פָּגַעַתְּ)
 הַכּוֹכָבִים מְסֻבִּים בָּהֶן - stars are arranged in it (מְסֻבִּים for
 מְסֻבִּים).

2. When a noun used in the plural number
 does not designate more than one object the verb, ad-

jective or pronoun referring to it, is put in the singular

Ex. $\text{זָּנְבֵי הַזְּבִיבִים לָבִיבִים בְּיָמֵי מִיִּשְׁתָּם : שֶׁבֶת זָּנְבֵי הַזְּבִיבִים חֲדָשָׁה}.$

$\text{זָּנְבֵי הַזְּבִיבִים חֲדָשָׁה : זָּנְבֵי הַזְּבִיבִים חֲדָשָׁה}.$

Every one of them (had) four faces; one (face was) the face of a cherub; another, the face of a man; another, the face of a lion; and another, the face of an eagle.

(Ezech. 10. 14.) ($\text{זָּנְבֵי הַזְּבִיבִים} : \text{שֶׁבֶת}$ - sing. referring to זָּנְבֵי

pl.) $\text{זָּנְבֵי הַזְּבִיבִים חֲדָשָׁה}.$ - In Him was life (John. 1. 4.)

(זָּנְבֵי for זָּנְבֵי).

3. When there are more than one noun of different genders and numbers as subject to the same predicate, it is generally put in the masculine plural (§ 274 XVII). But often the predicate agrees with the nearest noun—the first when it precedes (or rarely even when it follows) and the last when it follows. Ex,

$\text{וְהָיוּ מִלְּבָשָׁם מִלְּבָשׁוֹת אֲנָשִׁים}.$ - The master and his servants wore the appearance of modest men. (Act. Mar.)

$\text{וַיִּשָּׁקוּ אֵת יְהוֹשֻׁעַ וְהָיוּ מְבֹרְכִים וְעוֹרְבִים}.$ - She (his mother) and his father fell upon him and they were kissing him and weeping and crying. (Act. Mar, I. p. 361).

4. Sometimes the predicate may agree with the noun on which the subject depends. Ex.

$\text{וַיַּעֲשׂוּ כֵּן עַד שֶׁרָאוּ אֶת צֵדְדֵי רִיבּוֹתָיו}.$ - And they did so until the top of his ribs was seen. (Act. Mar. I, p. 111).

$\text{וְאִם אֶת אֶחָד מִלְּשׁוֹנֵי אֱלֹהֵיכֶם}.$ - If any one of the stories

of any one of your gods is true to you it is shame that we should say how it is. (Ibid.).

5. Sometimes the verb "to be" (ܩܘܢܝܢܐ) agrees with the noun completing the predication instead of the subject. Ex. ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ - That very day was Sabbath. (John. 5 9).

6. Distributive pronouns and Collective nouns prefer to have the predicate in the masculine plural. Ex. ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ - I know that you are the seed of Abraham. (John. 8. 37).

ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ : ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ - Every one shall return to his people; and every one shall flee to his land. (Is. 13: 14. Vide § 62. note; § 92. III).

§ 304. Enallage of A) Tense and B) Mood.

A) Enallage of Tense. 1) The Perfect tense is used instead of the Present: a) when certainty or decision is meant. Ex. ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ - He that sees me sees the Father. (John. 9: 14).

b) when a state or condition is implied. Ex. ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ - Why art thou displeased and why is thy face disfigured? (Gen. 4: 6).

c) when expressing a general statement, which does not depend upon time. Ex.

ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ : ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ - Blessed is the man who does not walk in the way of the wicked, nor does stand in the counsel of the sinners. (Ps. I. 1).

2) The Perfect is used instead of the Imperfect (future) for the sake of vividness, especially, in prophetic expressions. Ex. ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ ܩܘܢܝܢܐ - The people that walk in darkness shall see a great light. (Is. 9. 2).

3) The Imperfect is used in narrations, in the sense of the Perfect, especially in dependent clauses introduced by the particles וְכִי , וְעַד ,

וְעַד and וְעַד Ex.

$\text{וְכִי יִבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם$

God has chosen (something) new; and then bread of barley; and sword or spear was not seen among the forty thousand of Israel. (Judges. 5. 8).

$\text{וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם$

Noah did not take a wife before (until) God had spoken to him. (Aphr.). $\text{וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם$

He kept the righteousness, which is in the law before the law was instituted. (Aphr.).

$\text{וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם$

He that reigned over the land of Edom before a king reigned over the children of Israel. (Ibid.).

$\text{וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם}$ - before we entered. (cfr. § 272. IX)

4) The Present tense is used :- a) instead of the Perfect in narrations for the sake of more vividness.

Ex. $\text{וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם}$

Behold, out of the river came up seven cows beautiful in their appearance. (Gen. 41: 2-3).

b) instead of the Imperfect (future) to denote certainty. Ex. $\text{וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם}$ - He will come safe. (Tob.

5. 21). $\text{וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם וְעַד הַיּוֹם הַזֶּה אֵין בָּרֶם}$ - Thy brother shall rise (again).

(John, 11. 23).

B) Enallage of Mood. 1) When two or more Imperatives occur in the same sentence the first im-

poses a condition and the other indicates a consequence in the future resulting from fulfilling that condition.

Ex. $\text{וְעָשָׂה וְחָיָה} : \text{וְעָשָׂה וְחָיָה} -$ Do this and live. i.e., If you do this you shall live. (Gen. 42. 18).

$\text{אֲשֶׁר יִשְׁׁוּׁוּ אֶת־רָעָם לַטֹּב׃ : אֲשֶׁר יִשְׁׁוּׁוּ אֶת־רָעָם לַטֹּב׃} -$ If you decline from evil and do good, you shall rest for ever. (Ps. 37. 27).

2) The Imperative may have the force of a hypothesis in some instances even if the following verb is not in the Imperative. Ex. $\text{יְדַע־הוּא׃ : יְדַע־הוּא׃} -$ Know Him in all your ways, and He will direct your paths. i.e., If you know Him in all your ways He will direct your paths. (Prov. 3: 6.).

$\text{אֲשֶׁר יִשְׁׁוּׁוּ אֶת־רָעָם לַטֹּב׃ : אֲשֶׁר יִשְׁׁוּׁוּ אֶת־רָעָם לַטֹּב׃} -$ Believe His prophets and you will be saved. i.e., If you believe His prophets you will be saved. (II. Par. 20: 20).

3) The Imperative may rarely be used to indicate a consequence in the future also when the principal verb (preceding) is in the Imperfect. Ex.

$\text{אֲנִי אֶתֶּן לְךָ׃ : אֲנִי אֶתֶּן לְךָ׃} -$ I will give you the produce of the land of Egypt that you may eat the marrow of the land. (Gen. 45: 18).

4) Rarely, an Infinitive, as if it were a substantive, may govern a noun in the genitive. Ex.

$\text{שָׁמְעָה הַמַּלְכָּה׃ : שָׁמְעָה הַמַּלְכָּה׃} -$ The queen of S^veba heard of his fame and came to try Solomon with riddles. (II. Par. 9: 1).

{Recapitulate Nos. § 43. III, § 62 note, § 66 III, § 92 III, § 207 VII, § 240 VIII).

Vocabulary.

- كُرْبُورَةٌ f. sphere; globe; ball; circle; cohort.
- كِبَالَةٌ f. that which is formed; formation; creation; lump substance to be moulded.
- كَبْرٌ pl. كَبْرٌ f. span.
- كَبْبَةٌ m. leaven; leavened bread.
- كَبِيْرٌ m. good; the Good; God.
- كَبِيْرٌ rock; flint; hard stone.
- كَبِيْرٌ flinty; rocky; hard.
- كَبِيْرٌ poll-tax; census.
- كَبِيْرٌ ostrich.
- كَبِيْرٌ f. valley.
- كَبِيْرٌ to put forth praise; to sing praise or canticle.
- كَبِيْرٌ ET^hP. to be moved, felt, perceived; to be pushed.
- كَبِيْرٌ height; mountain.

Exercise 56.

A. Enallage of Person.

1 كَبِيْرٌ لَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ
 2 كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ (Gal. 4: 21.)
 3 كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ (Luke. 9: 18)
 4 كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ (Aphr.)
 5 كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ (Math. 23: 37)
 6 كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ كَبِيْرٌ

18 . (Act. M. III. p. 259) .
 19 . (Ibid. p. 332) .
 20 . (Br. ch.) .

B. Enallage of Gender.

20 . (Ephr. I. p. 438) .
 21 . (Luke. 2: 7) .
 22 . (Ibid. 40. § 207: VII) .
 23 .
 24 . (§ 66 III) .
 25 . (Jac. Ser.) .
 26 . (Act. M. I. 416) .
 27 . (Dan. 3: 3. § 92: III) .
 28 . (Neh. 12: 40) .

C. Enallage of Number.

28 .
 29 . (II. Machab. 12: 22) .
 30 . (Isai. 13: 14) .
 30 . (Num. 11:1) .

- 31 מִלְּכֵי מִצְרָיִם וְעַד הַיּוֹם (Num. 12:1) 32 פְּתִיחַ
 מִזְמֵר וְעַד הַיּוֹם 33 וְעַד הַיּוֹם וְעַד הַיּוֹם
 לְמִזְמֵר וְעַד הַיּוֹם (Ps.) 34 וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם 35 (Aphr.) וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם 36 (Act. M. I. p. 407)
 וְעַד הַיּוֹם וְעַד הַיּוֹם (Ibid. p. 414) וְעַד הַיּוֹם
 וְעַד הַיּוֹם 37 (Ps.) וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם : וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם (A. M. I. p 111) וְעַד הַיּוֹם
 וְעַד הַיּוֹם 39 (J. Ser.) וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם 41 (II. Peter. 1: 2) וְעַד הַיּוֹם
 וְעַד הַיּוֹם (I. Machab. 4: 30) וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם 42 וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם 43 (Act: 23: 6) וְעַד הַיּוֹם
 וְעַד הַיּוֹם (Nehm. 11: 3) וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם : וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם (Job. 39:13-14) וְעַד הַיּוֹם וְעַד הַיּוֹם

D. Enallage of Tense and Mood.

- 45 וְעַד הַיּוֹם וְעַד הַיּוֹם (§ 272 IX) וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם (Ephr. I. p. 451) וְעַד הַיּוֹם וְעַד הַיּוֹם
 וְעַד הַיּוֹם וְעַד הַיּוֹם 47 (Act. 23: 35) וְעַד הַיּוֹם וְעַד הַיּוֹם

49 . (Luke. 16: 4)
 50 . (Samuel. I. 27: 12)
 51 . (Samuel. II. 13: 5)
 52 . (Ps. 118: 28)
 (Act. Mar. I. p. 380).

LESSON LX.

NOMINATIVE ABSOLUTE.

§ 305. A noun in the Nominative case comes first and a personal pronoun (referring to it) follows with the grammatical references proper to it. This kind of construction, mostly for the sake of emphasis, is called Nominative Absolute. In translating such sentences the grammatical references attached to the referring pronoun are applied to the noun referred to. According to the nature of the noun referred to in the sentence the referring pronoun 1) may stand in the Nominative, or 2) may be changed into suffix form - Possessive (§ 32) or Object (§ 277), or 3) may take a (case-forming) preposition. (§ 29; § 269. i. b). Ex.

1) $\text{ܐܘܪܝܫܝܡܐ ܕܥܝܪܐܢܐ ܐܝܫܘܫܐܢܐ}$ - The clear light, the same, is Christ. or, The clear light is Christ. (Aphr.).

2) $\text{ܥܝܢܐ ܕܥܝܪܐܢܐ ܐܝܫܘܫܐܢܐ ܕܥܝܪܐܢܐ}$ - Now the ram's horns are broken. (Aphr.)

שְׂרָפָה שָׁמַר עָלָיו - The bird fed Elias. (Aphr.)

3) שָׁרְפוּ הַבָּדָרִים לָבוֹרְוֹתָם לֹא -
The gaurds did not open (the door) to them who ran
to the fortress. [Barheb.]

(שָׂרָפָה) שָׂרָפָה שָׂרָפָה לֹא שָׂרָפָה לֹא -

שָׂרָפָה שָׂרָפָה שָׂרָפָה לֹא -

(God) is not depicted within the children of Adam who
do not know their creator nor does He live in them
nor is He conceived in their thought. (Aphr.)

Note. Rarely a pronoun may stand in place of the noun in
the Nominative. Ex. שָׂרָפָה שָׂרָפָה שָׂרָפָה

וְשָׂרָפָה : שָׂרָפָה שָׂרָפָה שָׂרָפָה וְשָׂרָפָה

שָׂרָפָה : שָׂרָפָה שָׂרָפָה שָׂרָפָה שָׂרָפָה

To him that strikes you on your right cheek offer also the other;
go two miles with him, who hires you to go with him one
mile; and to him who desires to take your coat give also your
cloak. (Aphr. Math. 5: 39- 41).

Vocabulary.

שָׂרָפָה m. perdition;
destruction; loss.

שָׂרָפָה pr. n. Eliseus.

שָׂרָפָה שָׂרָפָה to slander,
accuse.

שָׂרָפָה m. celebration;
veneration; solemnisation.

שָׂרָפָה Aph. to over take;
to come upon.

שָׂרָפָה PA. to pity; to
condone.

שָׂרָפָה שָׂרָפָה m. thought-
less; foolish; imprudent.

שָׂרָפָה m. pl. loins; back.

שָׂרָפָה m. locust or carob
tree (its husk or pods).

שָׂרָפָה f. compactness;
firmness; tenacity.

שָׂרָפָה f. curse.

שָׂרָפָה m. thorn.

שָׂרָפָה ET^hPA. to be salted,
mingled.

| | |
|--|---|
| דַּגְּיָהֶ֑יךָ P. P. detestable; irksome. | פִּשְׁטוּתָ֑ f. simplicity. |
| זֶ־וֶדָ֑י m. lance; spear; javelin. | רָצַ֑ח to chase, catch, capture, hunt. |
| (אֲפֹ֑ס) אֶפֶסֶ֑ Aph. to send out, reject. | אֶפֶסֶ֑ Aph. to make light of. |
| שִׂנְאָ֑י m. adj. hated; hate- ful; odious. | חֲבִטָ֑י m. belt. |
| עֵ־שֶׁבֶ֑ת m. herb; flower. | אֶפְסָ֑ PA. to buffet, trample upon; to oppress. |
| עֵ־שֶׁבֶ֑ת דְּבַחֵ֑י flowers of the field. | עֹ־לָ֑י m. high; exalted; the exalted One. |
| עֵ־שֶׁבֶ֑ת m. grass; hay. | פְּרִי־עֵ־וֶ֑ל m. deceit; harm; injury; fraud; misery. |
| עֵ־שֶׁבֶ֑ת m. contention; quarrel. | פְּרִי־עֵ־וֶ֑ל m. innocent; simple. |
| אֶבֶן־חֹ֑מֶר f. stone-quarry; hewn stone. | פְּרִי־עֵ־וֶ֑ל f. innocence; simplicity. |

Exercise 57 .

- 1 אֶבֶן־חֹמֶר וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת (PS.) 2 .
- 3 חֲבִטָּי וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת .
- 4 עֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת .
- 5 עֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת .
- 6 עֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת .
- 7 עֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת .
- 8 עֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת .
- 9 עֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת (PS.) .
- 10 עֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת וְעֵ־שֶׁבֶת .

- 10 . 10 . (Ps) 11 . 11 .
- 12 . (Ps.) 12 . 12 .
- 13 . (Ps.) 13 . 13 .
- 14 . (Ps.) 14 . 14 .
- 15 . (Ps) 15 . 15 .
- 16 . (Ps.) 16 . 16 .
- 17 . (Ps.) 17 . 17 .
- 18 . (Math. 5:42) 18 . 18 .
- 19 . (Math. 5:41) 19 . 19 .
- 20 . (Math. 5:40) 20 . 20 .
- 21 . (Aphr.) 21 . 21 .
- 22 . (Ibid) 22 . 22 .
- 23 . (Ibid.) 23 . 23 .
- 24 . (Ibid.) 24 . 24 .
- 25 . (Ibid.) 25 . 25 .
- 26 . (Ibid.) 26 . 26 .
- 27 . (Ibid.) 27 . 27 .
- 28 . (Ibid) 28 . 28 .
- 29 . (Ibid.) 29 . 29 .
- 30 . (Ibid.) 30 . 30 .
- 31 . (Ibid.) 31 . 31 .
- 32 . (Ibid.) 32 . 32 .
- 33 . (Ibid.) 33 . 33 .

48 . (Ibid) ၵဝ်တၢ်သ့ၣ် ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ
 ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ
 49 . (Ibid.) ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ
 50 . (Ibid.) ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ
 ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ
 51 ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ
 ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ
 ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ
 (Act. Mar. I. 464)

LESSON LXI.

INTERROGATIVE SENTENCES

DIRECT AND INDIRECT.

I. Direct Interrogative.

§ 306. Direct questions are expressed by means of Interrogative Pronouns (§ 56 ff.) or Interrogative particles (§ 268. VI; § 272 A. II, VII, VIII). The pronouns and particles denoting questions always precede the predicate. They stand mostly as the first word of a sentence. Ex. ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ - What shall I do to thee, my son? ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ - Who is this by whose name the dead rise?

Sometimes one or more words other than the predicate (the principal verb) may stand before them. Ex. ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ ၵဝ်တၢ်အံၤ - From which town are you?

אֵיךְ הָיָה וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה

And thou art desirous to learn this very thing, by what causes it (the war) was stirred up. (Jos. St. Cit. Nold. § 372. D.)

חַשְׁבְּתָּ עַל מוֹתְךָ יְהוֹנָתָן בְּנֵי אֱלֹהֵינוּ וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה

Think upon death thou too, O wise scribe, lest haply thy heart be uplifted. (Aphr. cit. Nold. § 373).

וְהַתּוֹלְדוֹת רָאוּ וְהִתְוַדְּדוּ לֵאמֹר: אֵיךְ הָיָה וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה

And the disciples saw and wondered saying, how the oak has presently withered away. (Math. 21: 20).

וְהַיְהוּדִים הִתְוַדְּדוּ לֵאמֹר: אֵיךְ הָיָה וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה

And the Jews wondered and said how does (did) this man know Scripture, while he has not learned. (John. 7: 15).

2. וְעַתָּה הֵיכָן הָיָה often takes the place of אֵיךְ to introduce an indirect interrogation. Ex. וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה
אֵיךְ הָיָה וְעַתָּה הֵיכָן הָיָה - Consider first in thy thought whether thou dost forgive. (Aphr. Nold- § 372 B.).

3. An interrogation, either in the direct or indirect speech: may often be an expression of wonder. Ex.

וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה - And his soul grows elate that to such a master (lit. to what sort of master) he has become worthy of belonging. (Moes. cit. Nold. § 372. E.).

a) In like manner, rarely, an interrogative pronoun may be repeated in the same clause. Ex. וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה
וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה
Woe to the empire of the Romans, that it has lost such emperors and met with such instead (of such) [Jul. cit. Nold. § 372. E.].

b) Very rarely an interrogative (וְעַתָּה הֵיכָן - generally) is repeated to express "which of the two". Ex. וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה
וְעַתָּה הֵיכָן הָיָה וְעַתָּה הֵיכָן הָיָה - Try both of them, as to which of them

- 20 ? 20 ? 20 ? 20 ? 20 ? 20 ? 20
- . (Math. 9: 11) ? 21 ? 21 ? 21 ? 21 ? 21 ? 21
- 21 ? 22 ? 22 ? 22 ? 22 ? 22 ? 22
- . ? 23 ? 23 ? 23 ? 23 ? 23 ? 23
- 22 ? 24 ? 24 ? 24 ? 24 ? 24 ? 24
- 23 ? 25 ? 25 ? 25 ? 25 ? 25 ? 25
- . (Math. 13: 54) ? 26 ? 26 ? 26 ? 26 ? 26 ? 26
- 24 ? 27 ? 27 ? 27 ? 27 ? 27 ? 27
- . (Math. 13: 55) ? 28 ? 28 ? 28 ? 28 ? 28 ? 28
- 25 ? 29 ? 29 ? 29 ? 29 ? 29 ? 29
- . (Ibid. 13: 56) ? 30 ? 30 ? 30 ? 30 ? 30 ? 30
- 26 ? 31 ? 31 ? 31 ? 31 ? 31 ? 31
- . (Ibid.) ? 32 ? 32 ? 32 ? 32 ? 32 ? 32
- 27 ? 33 ? 33 ? 33 ? 33 ? 33 ? 33
- 28 ? 34 ? 34 ? 34 ? 34 ? 34 ? 34
- . (Math. 20: 32) ? 35 ? 35 ? 35 ? 35 ? 35 ? 35
- 29 ? 36 ? 36 ? 36 ? 36 ? 36 ? 36
- . (Math. 22: 2) ? 37 ? 37 ? 37 ? 37 ? 37 ? 37
- 30 ? 38 ? 38 ? 38 ? 38 ? 38 ? 38
- . (Ibid. 42) ? 39 ? 39 ? 39 ? 39 ? 39 ? 39
- 31 ? 40 ? 40 ? 40 ? 40 ? 40 ? 40
- . (Ibid. 43) ? 41 ? 41 ? 41 ? 41 ? 41 ? 41
- 32 ? 42 ? 42 ? 42 ? 42 ? 42 ? 42
- . (Ibid. 45) ? 43 ? 43 ? 43 ? 43 ? 43 ? 43
- 33 ? 44 ? 44 ? 44 ? 44 ? 44 ? 44
- . (Math. 26: 11) ? 45 ? 45 ? 45 ? 45 ? 45 ? 45
- 34 ? 46 ? 46 ? 46 ? 46 ? 46 ? 46
- . (Act. Mar. I. 123) ? 47 ? 47 ? 47 ? 47 ? 47 ? 47
- 35 ? 48 ? 48 ? 48 ? 48 ? 48 ? 48
- . (Aphr.) ? 49 ? 49 ? 49 ? 49 ? 49 ? 49
- 36 ? 50 ? 50 ? 50 ? 50 ? 50 ? 50
- 37 ? 51 ? 51 ? 51 ? 51 ? 51 ? 51
- . (Aphr.) ? 52 ? 52 ? 52 ? 52 ? 52 ? 52
- 38 ? 53 ? 53 ? 53 ? 53 ? 53 ? 53
- . (Act. Mar. I. 309) ? 54 ? 54 ? 54 ? 54 ? 54 ? 54
- 39 ? 55 ? 55 ? 55 ? 55 ? 55 ? 55
- . (Ibid.) ? 56 ? 56 ? 56 ? 56 ? 56 ? 56
- 40 ? 57 ? 57 ? 57 ? 57 ? 57 ? 57
- 41 ? 58 ? 58 ? 58 ? 58 ? 58 ? 58
- . (Ibid. 362) ? 59 ? 59 ? 59 ? 59 ? 59 ? 59
- 42 ? 60 ? 60 ? 60 ? 60 ? 60 ? 60
- . (Ibid.) ? 61 ? 61 ? 61 ? 61 ? 61 ? 61
- 43 ? 62 ? 62 ? 62 ? 62 ? 62 ? 62
- 44 ? 63 ? 63 ? 63 ? 63 ? 63 ? 63
- . (Ibid.) ? 64 ? 64 ? 64 ? 64 ? 64 ? 64
- 45 ? 65 ? 65 ? 65 ? 65 ? 65 ? 65
- 46 ? 66 ? 66 ? 66 ? 66 ? 66 ? 66
- 47 ? 67 ? 67 ? 67 ? 67 ? 67 ? 67
- 48 ? 68 ? 68 ? 68 ? 68 ? 68 ? 68
- 49 ? 69 ? 69 ? 69 ? 69 ? 69 ? 69
- 50 ? 70 ? 70 ? 70 ? 70 ? 70 ? 70
- 51 ? 71 ? 71 ? 71 ? 71 ? 71 ? 71
- 52 ? 72 ? 72 ? 72 ? 72 ? 72 ? 72
- 53 ? 73 ? 73 ? 73 ? 73 ? 73 ? 73
- 54 ? 74 ? 74 ? 74 ? 74 ? 74 ? 74
- 55 ? 75 ? 75 ? 75 ? 75 ? 75 ? 75
- 56 ? 76 ? 76 ? 76 ? 76 ? 76 ? 76
- 57 ? 77 ? 77 ? 77 ? 77 ? 77 ? 77
- 58 ? 78 ? 78 ? 78 ? 78 ? 78 ? 78
- 59 ? 79 ? 79 ? 79 ? 79 ? 79 ? 79
- 60 ? 80 ? 80 ? 80 ? 80 ? 80 ? 80
- 61 ? 81 ? 81 ? 81 ? 81 ? 81 ? 81
- 62 ? 82 ? 82 ? 82 ? 82 ? 82 ? 82
- 63 ? 83 ? 83 ? 83 ? 83 ? 83 ? 83
- 64 ? 84 ? 84 ? 84 ? 84 ? 84 ? 84
- 65 ? 85 ? 85 ? 85 ? 85 ? 85 ? 85
- 66 ? 86 ? 86 ? 86 ? 86 ? 86 ? 86
- 67 ? 87 ? 87 ? 87 ? 87 ? 87 ? 87
- 68 ? 88 ? 88 ? 88 ? 88 ? 88 ? 88
- 69 ? 89 ? 89 ? 89 ? 89 ? 89 ? 89
- 70 ? 90 ? 90 ? 90 ? 90 ? 90 ? 90
- 71 ? 91 ? 91 ? 91 ? 91 ? 91 ? 91
- 72 ? 92 ? 92 ? 92 ? 92 ? 92 ? 92
- 73 ? 93 ? 93 ? 93 ? 93 ? 93 ? 93
- 74 ? 94 ? 94 ? 94 ? 94 ? 94 ? 94
- 75 ? 95 ? 95 ? 95 ? 95 ? 95 ? 95
- 76 ? 96 ? 96 ? 96 ? 96 ? 96 ? 96
- 77 ? 97 ? 97 ? 97 ? 97 ? 97 ? 97
- 78 ? 98 ? 98 ? 98 ? 98 ? 98 ? 98
- 79 ? 99 ? 99 ? 99 ? 99 ? 99 ? 99
- 80 ? 100 ? 100 ? 100 ? 100 ? 100 ? 100

? 40 (Math.) 41 (Rom. III. 1.) 42 (Ibid. 5) 43 44 (Ibid. 27) 45 (Ibid. 29) 46 47 (Act. Mar. III. 4) 48 49 (Ibid. 7) 50 (Ibid. 18) 51 (Ibid. 19) 52 (Ibid. 31)

53 . (Ibid. 48) :
 54 . (Ibid. 243)
 55 . (Ibid. 245)
 65 . (Ibid. 259)
 57
 58 . (Ibid. 266)
 59 . (Ibid. 302)
 60 . (Jos. St. 116. Nold.)
 61 . Aphr.)
 62 . (Ibid.)
 63 . (Ibid.)
 64 . (Ov. cit. Nold.)
 65 . (Jos. St. cit Nold.)
 . (Land. II. 159)

66 67 68 (Jul. cit. Nold.) (Aphr.)



APPENDIX

PROSODY.

I. General Notions.

For completeness of Grammar a few lines on Prosody are indispensable. In Syriac, the poetry is called ܩܘܫܬܐ and the poet ܩܘܫܬܐܢܐ. The Greek names ܩܘܫܬܐ - poem, ܩܘܫܬܐܢܐ - poet, ܩܘܫܬܐܢܐܩܘܫܬܐ - poetry, are also in vogue. The Aramaic language admits various infringements in the rules of grammar as poetic licenses, which may be summed up as given below.

For the correct numbering of syllables in the verse, the Syriac poet is free:—

1) Not to vocalise the penultimate letter of nouns (with ܐ, ܝ, ܘ, or ܘ as the case may be) when they are declined with consonantal suffixes after the manner of singular nouns (Vide § 40, § 41), as,

ܩܘܫܬܐܢܐ for ܩܘܫܬܐܢܐܐ ; ܩܘܫܬܐܢܐܘ for ܩܘܫܬܐܢܐܘܐ. etc. Ex.

. ܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐ : ܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐ

According to your opinion fire will consume any one that sins against that world (Narsai) [ܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐ for ܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐ to effect seven syllables in the verse].

2) To decompose into units and ten the compound numbers from eleven to nineteen (§ 247), as, ܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐ for ܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐ, ܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐ for ܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐܩܘܫܬܐܢܐܐ etc. Ex.

ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ } Who is it that has restrained
 ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ } the gift since twelve months?
 ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ } (Ephr.)

3) To render quiescent the weak letters, ܩ and ܘ, virtually vocalised (in place of ܣ^vva- Vide § 15: 1; § 10 note 2) at the beginning of a word. Ex.

ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ - The Father the begetter and the Son the begotten. (Ephr.) ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

: ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ - As some one would say I am an angel and you are women (ܐܘܪܘܚܐ ܕܥܘܠܐ for ܐܘܪܘܚܐ Jac. Ser.)

: ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ - The priest was bound and he was not able to speak (ܐܘܪܘܚܐ ܕܥܘܠܐ for ܐܘܪܘܚܐ Jac. Ser.)

ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ - The angel came in a nocturnal vision to speak with him. (ܐܘܪܘܚܐ ܕܥܘܠܐ for ܐܘܪܘܚܐ Jac. Ser.)

ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ - I shall walk before thy will if thou wilt. (ܐܘܪܘܚܐ ܕܥܘܠܐ for ܐܘܪܘܚܐ Narsai.)

4) To vocalise an occulted Alap in the beginning of a word. (Vide § 11). Ex. ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ - That relationship which was declared by the angel. (ܐܘܪܘܚܐ ܕܥܘܠܐ for ܐܘܪܘܚܐ Jac. Ser.).

5) To vocalise the preformative letters (§ 10. 3 b) with Zlama (short ܘ) in the Imperfect P^eAL and with Pt'aha (ܘ-) in the Imperfect AP^hEL (§ 151. B. 5) of Concave verbs. Ex. : ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ - Let us look at Jesus and become like (Him) with the constancy of our soul. (ܐܘܪܘܚܐ ܕܥܘܠܐ for ܐܘܪܘܚܐ - Narsai).

6) To vocalise the final non-vocalised letter of the preceding word with Zlama (short ܙܠܡܐ) if the following word begins with a non-vocalised consonant. The East Syrians prefer Pt^haha (ܦܬܗܐ) to Zlama (ܙܠܡܐ) if the first non-vocalised letter of the following word be a guttural or Res^v. (§ 12-3). But such vowels as augments are not always marked, nor do they effect the doubling of consonants (§ 6; § 12-6). Ex.

ܘܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ - ܘܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ - Our Lord!
have mercy on us (for ܘܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ - Ephraem.)

ܘܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ : ܘܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ (Read ܘܢܝܢܘܢܐ)
And the horse-man controls the impulses and senses
as he desires (Narsai).

7). To use masculine or feminine numbers indiscriminately, irrespective of the gender of nouns they qualify. Ex. ܕܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ - Daniel fasted for three weeks in his body and soul.
(ܕܢܝܢܘܢܐ for ܕܢܝܢܘܢܐ - Narsai).

ܘܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ - ܘܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ - He has limited
the course of the sun and the moon for twelve hours.
(ܘܢܝܢܘܢܐ for ܘܢܝܢܘܢܐ - Narsai),

8) To employ Marhtāna for M^hagyaāna and vice versa. Ex. ܘܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ - His light
shone over the East (ܘܢܝܢܘܢܐ for ܘܢܝܢܘܢܐ - Narsai).

ܘܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ - ܘܢܝܢܘܢܐ ܕܥܘܠܡܐ ܕܡܝܢܐ - Perhaps, another is that
was born (ܘܢܝܢܘܢܐ for ܘܢܝܢܘܢܐ - Narsai).

9) To retain the vowel on the initial Alap and to give Pt^haha (ܦܬܗܐ) to the second prefix (ܕܘܚܘܢܐ) against the general rule, by which the initial Alap leaves its

vowel to the first prefix and the second prefix takes no vowel. (§ 25. iii-iv; § 26-9). Ex.

ܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ - He that gives life to all satisfied orphans and widows (ܘܢܝܢܘܢ ܕܘܢܝܢܘܢ for ܘܢܝܢܘܢ ܕܘܢܝܢܘܢ - Narsai).

10) To repeat the preposition required by the verb, (in most cases) once before it joined to a noun and once after it joined to a pronominal suffix referring to that noun. Ex.

ܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ ܕܘܢܝܢܘܢ - He has equipped the children of the earth, one against the other. (Narsai).

Note. * Such repetition is rarely met with in prose also.

II. Rhythm.

Rhythm or Rithm is the initial stage of Syriac poetry. It is a measured flow of words in expressing ideas. Rhythmic composition may roughly be styled as prose-poetry. It is quite familiar in Syriac as well as in other Semitic languages. "Ever since has been man" says J. S. Mill, "all deep and sustained feeling has been tended to express itself in rhythmical language, and the deeper the feeling, the more characteristic and decided the Rhythm". (cit. Hadson p. 93).

III. Metre.

Metre is the most important factor of Syriac poetry, since it serves as the distinguishing mark or form (of poetry). It is generally "that ordered rhythm, which results from a regulated alteration of syllables of different characters and values". In other clas-

* A few other poetic licenses of lesser importance, rather mistakes committed by amanuenses, are held out by some modern authors. They could be avoided by correcting the manuscripts. (Clef. p. 197).

sical languages, such as Greek, Latin, Sanskrit and Arabic “the difference in character or value (of syllables) depends upon what is called quantity or the length of time taken in pronunciation and the metrical foot, or the group of syllables forming the basis of the line or verse, was composed of short and long syllables arranged according to certain schemes”. In other languages as in most of the modern European languages, metre is based on the accent of syllables rather than the quantity of syllables. But metre in Syriac is based neither on the accent nor on the quantity of syllables; it is entirely based on the number of syllables. All the vowels in Syriac, short or long, initial, medial or final, either in open or closed syllables, are of the same quantity; the virtual or semi-vowel (S^eva) is not counted.

According to the number of syllables in a line verses in Syriac poetry, may commonly be classified under the following categories :—

1) Tetra syllabic metre, which is formed of four syllables in a single line of verse. It was introduced by Harmonius, Bardaisan’s son (II. cent.). St. Ephraem (IV cent.), Balai (IV cent.) and James of Serugh (V cent) have rarely made use of this metre in their metrical compositions. Ex.

ܕܡܘܨܝ ܕܡܘܨܝ

ܕܡܘܨܝ ܕܡܘܨܝ

ܕܡܘܨܝ ܕܡܘܨܝ

ܕܡܘܨܝ ܕܡܘܨܝ

ܕܡܘܨܝ ܕܡܘܨܝ

ܕܡܘܨܝ ܕܡܘܨܝ

ܕܡܘܨܝ ܕܡܘܨܝ

ܕܡܘܨܝ ܕܡܘܨܝ

1) Moses said: Depart in peace, brother, in (obedience to the call of) justice, that is by your side.

2) Aaron responded: “Good-bye (stay in peace) O! brother, who did not cherish grudge against your brother. (§ 302. A.) (Balai).

2) Penta syllabic metre, which is formed of five syllables in a line. Introduced by Bardaisan (II cent.) it was called Bardaisanite metre. It was the favourite metre of Mar Balai (IV cent.), and it is called the metre of Mar Balai by the Orthodox Syrians. Ex.

ܕܘܨܝܢܐ ܕܝܗܘܘܐ ܕܝܠܒܝܢܐ
ܘܕܝܘܨܝܢܐ ܕܝܗܘܘܐ ܕܝܠܒܝܢܐ
ܕܘܨܝܢܐ ܕܝܗܘܘܐ ܕܝܠܒܝܢܐ
ܕܘܨܝܢܐ ܕܝܗܘܘܐ ܕܝܠܒܝܢܐ

1) O Lord, the stole, which I wore before I sinned, the same put on me on the day of resurrection. (Balai O V. p. 333).

ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ
ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ
ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ
ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ

2) Jesus, full of mercy, "Thy gate is the gate of mercy, for the man who enters (into it) burdened with crimes gets-out bearing mercy. (Balai J. B. W. 161).

3) Hepta syllabic metre, which is formed of seven syllables in a verse. It was adopted by Harmonius from Greek. It was the favourite metre of St. Ephraem, who profusely made use of it in most of his metrical compositions. It is generally styled as "K.°raita darba" by the East Syrians and "Nîs'a d°Mar Ephraem" by the West Syrians. Ex.

ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ
ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ
ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ
ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ
ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ

1) Be not haughty or boasting if you earn gold or silver: but behave humbly in all your ways.

ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ
ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ
ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ
ܕܝܗܘܘܐ ܕܝܗܘܘܐ ܕܝܗܘܘܐ

2) Earn gold with measure, and learning without measure; gold multiplies afflictions but the latter (multiplies) pleasures and delights.

ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ
 ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ
 ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ
 ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ

3) Thank (lit. return praise to) God for His benefices to you: and honour your parents and masters according to your might. (Ephraem).

4) Dodeca syllabic metre, which is formed of verses of twelve syllables (or three feet of four syllables). Introduced by Mar Ephraem it was largely used by Narsai and James of Serugh in their versifications. It is called "K^eraita d^et^hartēn" or "K^eraita Narsaita" by the East Syrians and "Nis'a d^eMar Jacob" by the West Syrians. Ex.

ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ
 ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ
 ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ
 ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ

Gold is despised with whom-so-ever it is. He that acquires it, is ashamed of it, if he be prudent. The soul of any one that loves to earn gold is darkened and he is lightless, and therefore he runs to the mammon. (J. Ser.).

ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ
 ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ
 ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ
 ܩܕܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ ܕܐܘܪܝܫܐ

He that trusts in the mammon is surely mistaken: and he is wanting in his soul although, he may acquire the whole world. The lover of gold is not proud when he acquires (it) as he is proud when he distributes all his wealth. (Ibid.).

ܘܫܘܚܘܢܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
 ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Wealth is beloved until the death peeps at it; but if the death displays itself wealths would be confounded. The hour of life is much more beloved than treasures, and no one changes life for the gold of the whole world. (Ibid.).

Note. The above mentioned metres are of more frequent occurrence. There are also metrical compositions containing 3, 6, 8, 9, 10, 11, and 14 and 16 syllables in a verse. But they are very rare. In mixed strophes lines of 13 and 15 syllables also are found.

The different kinds of metres employed by authors may be simple separately or combined between (VI.). Verses of three syllables do not generally stand separately. They are found combined or in multiples forming verses of six and nine syllables. Tetra-syllabic metre is doubled in the formation of verses of eight syllables, tribled in verses of twelve syllables and quadrupled in verses of sixteen syllables. Penta syllabic metre is doubled in verses of ten syllables and similarly Hepta syllabic in verses of fourteen syllables. A few examples of these rare metrical compositions are given below.

a) Verses of eight syllables :

- | | |
|--|--|
| <p>ܘܫܘܚܘܢܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ</p> | <p>} 1. Let Thy mercy be on us sinners, O! Christ, Who, loves the voice of penitents.</p> |
| <p>ܘܫܘܚܘܢܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ</p> | <p>} 2. (Thou who art) our good physician hear our prayer, and blot out from us the abscess of our wick- edness.</p> |

| | | |
|--|---|---|
| <p>ܕܢܩܬܐ ܕܥܡܢ ܢܝܚܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ</p> | } | 3. Because Thou knowest the sorrow of our race bandage our sores with Thy good medicine. |
|--|---|---|

| | | |
|--|---|--|
| <p>ܡܢܢܢ ܕܡܢܢ ܕܡܢܢ ܕܡܢܢ ܕܡܢܢ ܕܡܢܢ ܕܡܢܢ ܕܡܢܢ</p> | } | 4. Lord, grant Thy mercy to us bruised and cure us as Thou art wont (Thomas of Edessa). |
|--|---|--|

b) Verses of nine syllables (4 + 5).

| | | |
|---|---|--|
| <p>ܕܢܝܘܩܬܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ</p> | } | 1. At dawn the martyrs are summoned for slaughter, and our Lord's right hand is plaiting their crowns. |
|---|---|--|

| | | |
|---|---|---|
| <p>ܕܢܝܘܩܬܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ</p> | } | 2. At dawn the martyrs run to the contest to receive the double re- ward of their labours. |
|---|---|---|

| | | |
|---|---|--|
| <p>ܕܢܝܘܩܬܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ</p> | } | 3. At dawn our Lord was calling the martyrs (saying) "diligent la- bourers come to take the reward" (Mârûtha. Brev. Chald.) |
|---|---|--|

c) Verses of ten syllables (5 + 5)

| | | |
|---|---|---|
| <p>ܕܢܝܘܩܬܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ</p> | } | 1. Heaven and earth and all that are in them are not suffi- cient to praise Thy Being, O! all furni- shing (sempiternal) Being. |
|---|---|---|

ܘܘܕܢܘܒܝܢ ܕܝܝܫܘܥܝܢ ܘܘܕܢܘܒܝܢ ܕܝܝܫܘܥܝܢ
ܘܘܕܢܘܒܝܢ ܕܝܝܫܘܥܝܢ ܘܘܕܢܘܒܝܢ ܕܝܝܫܘܥܝܢ

2. And they are too little to relate Thy charity towards us and the magnitude of Thy grace. and Thy manifold mercies,

ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ
ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ

3. which Thou hast done to our race while we were unworthy, O good and pleasant One! Who took our nature,

ܘܘܕܢܘܒܝܢ ܕܝܝܫܘܥܝܢ ܘܘܕܢܘܒܝܢ ܕܝܝܫܘܥܝܢ
ܘܘܕܢܘܒܝܢ ܕܝܝܫܘܥܝܢ ܘܘܕܢܘܒܝܢ ܕܝܝܫܘܥܝܢ

4. and saved it from death and raised it up to heaven and made it lord and authority over all (Bar Sauma of Nisibis).

d) Verses of eleven syllables.

(1) ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ
ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ

(Death says) The evil one has no power over any one that reviles him: (but) he that cursed me and will curse me will come to my hands.

(2) ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ
ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ

(Satan says) Death! thou hast received power from God. Me only, He does not help when I pervert. (Ephr.).

e) Verses of sixteen syllables (4 x 4).

(1) ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ
ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ ܕܝܫܘܥܝܢ

ܒܝܝܪ ܒܚܝܒ ܝܫܘܥ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ
 (2) ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ
 ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ

ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ ܕܥܠܡܝܢ

1. Praise be to God (lit the Good), Who has delivered our race from the slavery of the devil and death. He has reconciled with us the heavenly groups, who were indignant because of our iniquity. 2. Blessed is the merciful One, Who, while we did not seek Him started on our search and rejoiced in our life and depicted the likenesses of our perdition and return in the sheep that erred. (Narsai.).

IV. Rhyme.

Rhyme in Syriac or Aramaic is only accessory and free. It was adopted into Syriac in the ninth or tenth century, influenced by the Arabs, who, it is generally held, were the first people to write rhymed verses in metrical compositions. If rhyme is made use of in versifications, it is necessary that it should be well adapted to rhythm and agreeable to the ear. The following points may be noted:—

1. Rhyme is employed in strophes formed of metrical verses of equal length.

2. Rhyme may be in the beginning, middle or end of the verse.

3. a) Rhyme is generally observed in pairs of verses.

b) Strophes of three, four, or more verses or even the whole poem may be of the same rhyme.

c) The same word of rhyme may be repeated in successive verses without any change of meaning.

4. Rhyme is generally formed by the final consonants, vocalised with the same vowel or non-vocalised.

5. If the rhyming final letter be non-vocalised the vowel on the penultimate should be the same as in the corresponding line; but not necessarily so if the rhyming final is vocalised.

6. The non-vocalised (penultimate) letter just preceding the rhyming (final) consonant either vocalised or non-vocalised need not be the same as in the corresponding line.

7. Occulted letters (§ 11) are not considered in the formation of rhyme. (Vide. Note 5 below).

8. If the rhyming consonants be any of א, פ, ב, ד, ט, ק they should agree in sound as hard or soft. (Vide § 16 ff.).

Note. With regard to loose constructions of rhymed verses the following may be noted:—

1. The agreement of hard or soft sound of א, פ, ב, ד, ט, ק is not strictly observed, i.e., a consonant in the hard aspirate may be used to rhyme with the same in the soft aspirate. Such freedom is widely made use of in West Syriac except in the case of א and פ

2. The East Syrians make Waw (ו) to rhyme with Beth soft (ב) (Vide § 16.4) as between וְדָבָר and וְשֵׁשׁ or וְאֵל and וְכֵן etc.

3. The East Syrians make rhyme between Pthaha (—) and Z'eqapa (·) as between וְכֵן and וְדָבָר (see a, below)

4. The West Syrians are used to make rhyme between Z'eqopo (·) and 'Asošo (◌) as between וְכֵן and וְשֵׁשׁ.

5. The East and West Syrians indiscriminately make rhyme not considering the nature and number of occulted letters, as between אֲנִי and אֲנִי; אֲנִי and אֲנִי; אֲנִי and אֲנִי etc. (see f. below).

Such loose constructions, strictly speaking, are corruptions of rhyme.

A few examples of rhymed verses are cited below:—

a) *ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā*
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā

Give to the poor and you will not become less; and give them from what you have, soon, to-day and not tomorrow that you may be protected by their prayers.

b) *ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā*
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā

It behoves the warrior to attain perseverance all the more and to be weaponed with it in coercion that he may be able to be patient.

c) *ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā*
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā

My son! love modesty greatly in childhood and in youth till the time of old age in order that you may make for yourself a good end.

d) *ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā*
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā

Honour the priest (elder) of the church as a eunuch and a steward that he may be to you in life and death in all necessary matter.

e) *ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā*
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā

My son, magisterialness (leadership) is the root of all evils—pomp vain glory, arrogance, and pride.

f) *ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā*
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā
ḥōšā ḥōšā ḥōšā ḥōšā ḥōšā

Blessed is He, Whose birth has enlightened all and Whose praise the angels have sung, and declared hope to man, because He is the saviour of every one (six syllables):

8) ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ
 ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ
 ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ
 ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ

If you are raised as a master, you should not at all exalt yourself over your brother; but honour him as your father that he may make fast with you if you are rejected.

h) ܠܢ ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ
 ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ
 ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ
 ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ ܘܢܝܘܢ

You shall not do any thing without counsel, either you be a king or a humble man, that you may be saved from all injury, for, lo, those who try you, are at hand (by the side). (S'appir dübâre).

V. Acrostics.

Acrostic is that kind of metrical composition in which the first letters of verses or rather strophes form a certain determined proper noun or a word or a phrase. This poetical embellishment might be an imitation of the sacred Hebrew poetry (especially, Psalms and Lamentations) where it is used basing on the order of the letters of the Alphabet. The verse may sometimes be so artistically composed as to terminate in the same letter with which it was begun. In acrostics the letters of the Alphabet may be used in regular order one by one or in multiples, or alternatively or even diversely. St. Ephraem as early as the IV century made use of acrostics in his metrical compositions. It is very frequent in the "Canons", which the West Syrians translated from Greek and introduced into their liturgical books. Abdisô of Soba (Nisibis, 13th cent.) excelled all the Syrian poets and even the Arabic poet Hariri (his contemporary) in his versification with acrostics and ingenious play of words. A few examples of different kinds of acrostics are given below:—

a) Letters of the Alphabet used one by one in regular order in the beginning of strophes or stanzas.

4. ܐܘ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ :
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .
 ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ ܕܝܚܝܕܘܢܝܢ .

(David of Beth Rabban)

- 4. Oh ! (thou) that desirest to become wise incline thy ears and fix in thy mind my words and opinions (meanings).
- ܕ. With all thy possessions and with all thy riches purchase my doctrines. which are very pleasant and which will make thee wise and joyful.
- ܐ. All the riches with their owners will come to an end and perish, but the very wealth of my words enriches even to the generation of generations.
- ܕ. The very fear of thy Lord place first at the head of thy wisdom and then let all thy learnings proceed after it.
- ܗ. Be attached to those who are wise and who will enlighten thee; and let thy leg step the door of their houses and they will make thee wise.

- o. Gather thyself to collect all the instructions that thou mayst always glean and take all victories out of them.
- 9. Sow thou the seed not where thy companion has laboured and ploughed, but thou shalt reap and take all profits from thy (own) field.

b) Letters of the alphabet used in pairs in regular order in the beginning of strophes or stanzas.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402.

(Narsai Sog^{hitha}).

.4 1. The angel said to the virgin (§ 80 note 5): peace to thee, the mother of my Lord; blessed art thou, the mother of my Lord, and blessed is the fruit, that is in thy womb.

2. Mary asked: who art thou, my lord and what is the matter that thou speakest (about): What thou speakest is strange to me and I am not able to understand its force.

..3 1. (Angel). The blessed of women! the Great One has been pleased to abide in thee, fear not; Grace has purposed to shed mercy on the world through thee.

2. (Mary). My lord, I request, don't molest me for, I am not moved to receive thee; what thou sayest is far from me; and I am not able to comprehend its force.

..A 1. (A.) The Father revealed to me, when He sent me, and I have revealed to thee the mystery that had taken place between the Father and His Son, that from thee He (son) shall shine forth on the world.

2. (M.) Thou art flame, don't hurt me: thou art wearing burning-coals, don't trouble me. O! seraph (the fiery one) what has assured thee (of) all the new (things) that thou hast spoken to me?

c) The same word repeated in the beginning of stanzas.

: 403 100 100 100 100 100 (1

100 100 100 100 100 100

: 403 100 100 100 100 100 (2

100 100 100 100 100 100

: 403 100 100 100 100 100 (3

100 100 100 100 100 100

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ (4)

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ (5)

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ (6)

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ (7)

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ (8)

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ (9)

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ (10)

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ (10)

(§ 240 XXIII.)

ܕܩܕܝܫܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ ܕܡܪܝܬܐܝܗܘܢ

(Narsai. Morceaux Choises Vol. I. p. 247-8).

- 1) The beginning of wisdom is the wisdom of the truth of the power of the Creator, Who, from nothing, created every thing, hidden and manifest.
- 2) The beginning of understanding is to understand the act of His creation, that He created the creatures not for His pleasure, but by His charity.
- 3) The beginning of discernment is to observe the greatness of His power, which bears the world and governs it according to His will.
- 4) The beginning of knowledge is to know His love towards His hand works, that He does not avenge them, who are ungrateful to Him while they are ungrateful.

- 5) The beginning of justice is to justify the trial of His judgment, Who, averting much, does not miss a wink (of eyes).
- 6) The beginning of Grace is to meditate much on His sweetness. Who, while avenges much, mixes pity with the severity of His scourgings.
- 7) The beginning of the discrimination of discernment is to discern well what is becoming to reason, the mistress of irrational beings.
- 8) The beginning of every thing is to keep the order established in nature that the nature of rational beings should comply with the reason (that is) within them.
- 9) The beginning of the Law is to meditate on the law of the Spirit to fulfil all that are written (as proceeded) from the mouth of the Hidden One.
- 10) The beginning of repayment is to repay the love to the Furnisher of every thing, Who honoured the image of man more than every thing (else) and called him by His name.

d) The same letter repeated at the beginning and end of the verses in the whole poem.

נבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז (1)

נבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז

נבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז (2)

נבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז

נבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז (3)

נבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז

נבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז (4)

נבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז ונבטז

...

(Abdis'o of Sôba).

(2) Parables say that the separation of friends is similar to death () because, the death is the separation of the soul from the limbs. () It is deprivation of light, and non-existence of life with (all) pleasures, (?) for, how will a soul-less body see the light of the worlds? () So is he, who has been separated from beloved brothers, and lost his comforts and is thrown to torments and meseries. (9) The evil time became enemy to all the wise () one after another and subdued them to those who are filled with blemishes. () Good acquaintances tasted gall and drank bitterness at the departure of friends and grief has consumed (or held sway over) their hearts.

f) Every stanza beginning with a letter of the Alphabet in order, and every verse except the fourth (which ends in) ending in Alap () preceded by the opening letter of the stanza:—

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(§ 305)

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2. I have earned consolation for my mind in order that the defilement may be cleansed and that the

oldness of the bone that became dark-coloured may be made new.

- ⲛ. By the command of our good God will be heard the sound of trumpet, which will impart courage to the feeble and make resurrection to the dead.
- ⲕ. Perfection will be distributed to every one on the day of the desirable manifestation of Christ, the magnifier of the status of the lovers of truth and justice.
- ⲉ. The just judgement of the Creator will be manifested through our created body; and He will at the same time judge and punish the good and the bad (respectively).

VI. Strophe.

The Syriac poems, as such, are divided into strophes, which contain, generally, two or four metrical verses of equal length. The pauses in the verses should be harmonious with the rhythm and fall in with it without any break in the middle. The word or words terminating a verse should never leap over to the following verse by enjambment inverting the order and sense of the strophe. Ex.

ܫܠܟܢܐ ܕܥܡܪܐ ܕܠܘܥܐ ܕܡܪܝܚܐ ܕܥܡܪܐ
 ܕܥܡܪܐ ܕܡܪܝܚܐ ܕܥܡܪܐ ܕܠܘܥܐ ܕܡܪܝܚܐ ܕܫܠܟܢܐ

Oh! the fashioner of the universe, cleanse the filth of ignorance from our mind with the unfailing, spiritual medicime.

In liturgical hymns strophes may, often, be formed of three verses or more than four verses. The verses in such strophes may even be of different metrical length. If the verses forming a strophe are of equal length the strophe is said to be “simple” or “uniform”. If they are of different lengths the strophe is said to be “mixed” or “hypermetric”.

The metrical versifications of "simple" or "mixed" strophes for religious chants mostly come under the following classes:—

ܡܘܨܚܐ - Homilitic discourse.

ܡܘܨܚܐ ܕܥܘܠܡܐ - Instructive or doctrinal hymn.

ܡܘܨܚܐ ܕܥܘܠܡܐ - Song or hymn.

ܡܘܨܚܐ - Voice or tune, chant (of one strophe).

ܡܘܨܚܐ ܕܥܘܠܡܐ or ܡܘܨܚܐ ܕܥܘܠܡܐ - Antiphon, anthem, dyptic or
responsary.

ܡܘܨܚܐ ܕܥܘܠܡܐ (W. S.) ܡܘܨܚܐ ܕܥܘܠܡܐ (E. S.) - Alternative hymn
or chant.

ܡܘܨܚܐ ܕܥܘܠܡܐ Hymn or canticle of praise.

All these kinds of versifications are specified by titles (*hirmus*) in liturgical books. (Vide. VII).

The West Syrian (Jacobite) liturgical books called Beth gaza (ܡܘܨܚܐ ܕܥܘܠܡܐ) contain a particular class of hymns attributed to St. Ephraem under the title of

ܡܘܨܚܐ ܕܥܘܠܡܐ - Gradual hymns, invoking the B. V. Mary, the Apostles and the Saints and praying for the dead, for the church and for repentance. Many of such hymns are of later origin.

A. Simple Strophes.

Simple strophes are divided into three classes:—

1. a) The first class of simple strophes is constituted of verses of seven syllables written in pairs. A strophe may contain two or more pairs of verses in the kind of poetry called Mêmra (ܡܘܨܚܐ). This kind of Mêmra is given the title (HIRMUS) ܡܘܨܚܐ ܕܥܘܠܡܐ

ܐܘܩܨܐ by the West Syrians and ܐܘܩܨܐ ܐܘܩܨܐ or ܐܘܩܨܐ ܐܘܩܨܐ — by the East Syrians. (Vide VII. below). (For example see Hepta syllabic metre under III. 3 above).

b) The seven syllabled distichs of later composition in the liturgical books of the West Syrians (Antiochene, Maronite, Jacobite) are called ܐܘܩܨܐ ܐܘܩܨܐ or ܐܘܩܨܐ ܐܘܩܨܐ. Ex.

ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ
ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ
ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ
ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ

Where the martyrs were killed and their limbs were cut off, there the Holy Spirit descended and made peace in the desolation.

(Brev. Syr. Ant.)

c) In other kinds of hymns such as Sôg^hit^ha, Kâla &c. and particularly in Mad^hrâš^vē the number of verses may vary from four to ten (4, 5, 6, 8, 10).

i. In the kind of hymns called Sôg^hit^ha, which come under the title of ܐܘܩܨܐ ܐܘܩܨܐ or ܐܘܩܨܐ ܐܘܩܨܐ every strophe consists of four verses of seven syllables each. Ex.

ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ
ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ
ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ
ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ ܐܘܩܨܐ

Oh! my brethren how bitter and evil is the terrible event, which the crucifier (ie. the synagogue of those who crucified Him) has effected, who, like a baneful woulf assaulted her Lord and shed His blood.

Note. Similar to this are :—

1) Mad^hraša under the title of

ܐܘܩܨܐ ܐܘܩܨܐ

2) Kâla under the title of

ܐܘܩܨܐ ܐܘܩܨܐ

3) Enyānās under the titles of $\text{शुद्धं नमः} ; \text{शुद्धं नमः}$;
etc. $\text{शुद्धं नमः} ; \text{शुद्धं नमः}$.

ii. In the Mad^hrās'a under the title of शुद्धं नमः each strophe is formed of five verses of seven syllables each. Ex.

$\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$
 $\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$
 $\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$
 $\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$
 $\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$

The man who is involved in war becomes triumphant (then) when he kills. But you have become triumphant not because you have killed, but because you were killed.

iii. In the kind of Mad^hraś'e (शुद्धं नमः) which come under the title of शुद्धं नमः (E. & W.) strophes are composed of six hepta-syllabic verses. Ex.

$\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$
 $\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$
 $\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$
 $\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$
 $\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$
 $\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$

Great is the Nature, which has not ever been spoken of by all mouths. The mouth that desires to speak about Him, Who is ineffable, brings Him to littleness, for Whose greatness it is incompetent.

Note. Similar to this are:—

1) The kind of Mad^hraś'e that come under the title of शुद्धं नमः . (E. & W.)

2) The kind of Kāl'e (शुद्धं नमः) that come under the titles of

$\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$ (W.) and $\text{शुद्धं नमः शुद्धं नमः शुद्धं नमः}$ (E.) .

3) The kind of Enyâne to which the West Syrians give the titles of $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ and $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$.

iv. Each strophe consists of eight hepta-syllabic verses in the Mad^hrâsê which come under the titles of $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ (W.) and $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ (E.) Ex.

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| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |

The questioning accompanies the freedom; the law is bound in both of them. For, the freedom which has set limitation to the judge is questioned. For, what will the Creator, (who is) true, gain by cheating us? Because, before He gave us freedom He wrote and gave us the law.

v. Strophes are formed of ten verses of seven syllables each in the kind of Mad^hrâsê, which come under the title of $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ (for both the East and West Syrians). Ex.

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| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |
| $\text{ܩܘܪܒܢܐ} \text{ܕܥܢܝܢܐ}$ |

Let my prayer approach Thy door and my poverty Thy treasure house. Give me, my Lord, without account as God (would give) to man. Because, if Thou hast multiplied (Thou hast done it) as the Son of God and if Thou wilt add (Thou wilt do it) as the

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| <p> ܘܝܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ </p> | <p>king's son. And if I have wronged (it was done) as a mortal being; as (is) Adam (so is) the progeny of Adam. As is) God (so is) also the Son of God. Glory to Thee (who art) like unto Thy Father. (302)</p> |
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2. The second class of simple strophes are formed of dodeca-syllabic verses (Vide III- 4 above). The kind of poems called *ܘܢܘܒܘܢܘܢ* are almost entirely written in this metre.

a) The extracts from *ܘܢܘܒܘܢܘܢ* (and the later dodeca-syllabic vertical compositions) in the liturgical books of the West Syrians are called *ܘܢܘܒܘܢܘܢ* or *ܘܢܘܒܘܢܘܢ*. Ex.

ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ
 ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ
 ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ
 ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ ܘܢܘܒܘܢܘܢ

Blessed are the prophets who mysteriously depicted the Son.
 Blessed are the Apostles who preached His Gospel as doctors
 Blessed are the martyrs who suffered tortures as athletes.
 Behold, the day of their commemoration is honoured perpetually.

b) Besides ܡܕܪܐܫܐ and ܡܕܪܐܫܐ the kind of Mad^hra^še, which come under the titles of ܡܕܪܐܫܐ

ܡܕܪܐܫܐ (E.) and ܡܕܪܐܫܐ (W.). Ex.

$\text{ܡܕܪܐܫܐ ܡܕܪܐܫܐ ܡܕܪܐܫܐ ܡܕܪܐܫܐ}$
 $\text{ܡܕܪܐܫܐ ܡܕܪܐܫܐ ܡܕܪܐܫܐ ܡܕܪܐܫܐ}$
 $\text{ܡܕܪܐܫܐ ܡܕܪܐܫܐ ܡܕܪܐܫܐ ܡܕܪܐܫܐ}$
 $\text{ܡܕܪܐܫܐ ܡܕܪܐܫܐ ܡܕܪܐܫܐ ܡܕܪܐܫܐ}$

The great sea that washes the sinners approached for Baptism and opened the gates that were closed against man; the High priest descended to the waters and was baptised; and He sanctified them (waters) and imparted to them the power of the Spirit to give life.

c) The East Syrians have inserted into their Divine Office extracts (distichs) from dodecasyllabic poems under the name Ka^la ܟܠܐ or K^altha ܟܠܬܐ Ex.

$\text{ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ}$
 $\text{ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ ܟܠܐ}$

The man is bound in the prison of mortality, and he does not desire to get out of it (not) even by death.

3. The third class of simple strophes are constituted of penta syllabic verses. Each strophe, generally, contains four lines (Vide III- 2. above). Mē^mra, Mad^hra^ša, Sôg^hit^ha, Ka^la and ‘Enyaⁿa are composed in pentasyllabic metre.

a) The Mad^hrâ^še under the titles of ܡܕܪܐܫܐ
 ܡܕܪܐܫܐ (W. S.) or ܡܕܪܐܫܐ (E. S.) and Ka^la under

the title of ܕܠܗܘܐ ܕܥܢܝܢܐ and 'Enya'na called ܕܠܗܘܐ ܕܥܢܝܢܐ and others are composed in strophes of the four pentasyllabic verses. Ex. Mad^hra's'a:

$\text{ܕܠܗܘܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$

The fruit, which Adam did not taste in Paradise has been today joyfully put into your mouth.

b) There are pentasyllabic versifications such as i) the Mē'mra, the Castle of Anazith, of Mar Ephraem and ii) the kind of Mad^hra's'e, which come under the

titles of $\text{ܕܠܗܘܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$ (E.) or $\text{ܕܠܗܘܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$ (W.) containing five lines each in a strophe. Ex.

i) $\text{ܕܠܗܘܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$

The infant fell down from (the lap of) its mother and writhed (in the agony of death): for, it has not to suck nor has she (the mother) to suckle; they (the mother and the infant) inhaled air and died.

ii) $\text{ܕܠܗܘܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$
 $\text{ܕܥܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ}$

From heaven is His nature and from the depth is His garment; every one that strips off his garment joins (mixes) that garment with His garment for ever.

(cit. C. J. D.)

c) Very famous are the hymns called ܕܠܗܘܐ ܕܥܢܝܢܐ frequently occurring in the West Syrian liturgical books. Strophes of such hymns under the titles of

حدها بسا حدها بسا or حدها بسا حدها بسا are formed of four lines of pentasyllabic verses. Ex.

حدها بسا حدها بسا
 حدها بسا حدها بسا
 حدها بسا حدها بسا
 حدها بسا حدها بسا

Let the commemoration of Mary be for our blessings; and let her prayer be a fortress to our souls.

B. Mixed Strophes.

The mixed strophes are so many in various metres that it is difficult and needless to enumerate all of them in a book of Grammar. Only the principal ones are noted below.

1. The kind of Mad^hra^se that come under the titles of حدها بسا حدها بسا (W. S.) or حدها بسا حدها بسا (E. S.) have their strophes formed of ten tetrasyllabic pauses or feet. Ex.

| | |
|-------------------|------------------------|
| حدها بسا حدها بسا | This is the month |
| حدها بسا حدها بسا | that bears everything. |
| حدها بسا حدها بسا | Alls joys, |
| حدها بسا حدها بسا | liberation of slaves, |
| حدها بسا حدها بسا | pride of the noble, |
| حدها بسا حدها بسا | crowning of doors, |
| حدها بسا حدها بسا | daintiness of bodies, |

أَفْ أَوْزُهُتَا: and purple (garments)

عَبْرًا حَسْبَهُ: it throws by its love

أَسْبُ بِحَلَا مَقْتَلًا. as if on kings. (cit. C. J. D.)

2. The kind of Mad^hra^{s̄}e whose title is

عَبْرًا حَسْبَهُ: حَسْبُهُتَا: حَسْبُهُتَا: have strophes formed of eight tetrasyllabic feet divided into two parts. Ex.

أَوَّ حَبُّ نَوْعًا: بِحَسْبِهِ حَسْبُهُتَا:

عَسْبُهُتَا: حَسْبُهُتَا: حَسْبُهُتَا:

حَسْبُهُتَا: حَسْبُهُتَا: حَسْبُهُتَا:

حَسْبُهُتَا: حَسْبُهُتَا: حَسْبُهُتَا:

Oh! soul that hast grown old in iniquity rise up and be renewed by repentance; cry out from thy heart and expose thy iniquity that God may have pity on thy frailty. (cit. C. J. D.).

3. The kind of Mad^hra^{s̄}e that comes under the

title of حَسْبُهُتَا: حَسْبُهُتَا: is constituted of strophes of two lines; each line consists of two pauses, of which the first has five syllables and the second four. Ex.

(4) حَسْبُهُتَا: حَسْبُهُتَا: (5) حَسْبُهُتَا: حَسْبُهُتَا: i.

(4) حَسْبُهُتَا: حَسْبُهُتَا: (5) حَسْبُهُتَا: حَسْبُهُتَا:

ii. (4) ⁷ ⁷ ⁶ ⁷ ⁷ ⁷ ⁷ ⁷ (5) ⁷ ⁷ ⁷ ⁷ ⁷ ⁷ ⁷ ⁷
(4) ⁹ ⁹ ⁹ ⁹ ⁹ ⁹ (5) ⁹ ⁹ ⁹ ⁹ ⁹ ⁹ ⁹ ⁹

i. Behold, the paschal lamb is killed in Egypt and the lamb of truth is slaughtered in Sion.

ii. Let us, brethren, look at the two lambs and see if they are alike or different.

4. The kind of Mad^hra^sē grouped under the titles of ⁹ ⁹ ⁹ ⁹ (W. S.) or ⁹ ⁹ ⁹ ⁹ (E. S.) have strophes consisting of twelve feet, all of which except the eighth are penta-syllabic. The eighth has generally two or three syllables (rarely 4 or 5 syllables). Ex.

| | |
|---|-------------------------------------|
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | I saw the three crucified: |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | They are not like one another: |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | For, that one on the right (side) |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | is alive and is not dead. |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | For, that one on the left (side) |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | is dead and is not alive. |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | For, that one who is in the |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | middle has stupified me. |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | He is like an angel that sleeps. |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | He is like a living man while he is |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | He is like a man, [dead. |
| ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ ⁸ : | but He is God. |

5. The kind of Mad^hra^sē under the titles of

ܐܘܬܪܐ ܕܒܪܗܡܐ ܕܒܪܗܡܐ (W. S.) or ܐܘܬܪܐ ܕܒܪܗܡܐ (E. S.)

have strophes consisting of six feet, of which the third and the fourth are pentasyllabic and the rest heptasyllabic. Ex.

ܐܘܬܪܐ ܕܒܪܗܡܐ ܕܒܪܗܡܐ
ܐܘܬܪܐ ܕܒܪܗܡܐ ܕܒܪܗܡܐ
ܐܘܬܪܐ ܕܒܪܗܡܐ ܕܒܪܗܡܐ
ܐܘܬܪܐ ܕܒܪܗܡܐ ܕܒܪܗܡܐ
ܐܘܬܪܐ ܕܒܪܗܡܐ ܕܒܪܗܡܐ
ܐܘܬܪܐ ܕܒܪܗܡܐ ܕܒܪܗܡܐ

Not that the Father begot one and Mary brought forth another; the Virgin brought forth Him, whom the Father begot. The Father begot Him as spiritual and the Virgin brought Him forth according to the flesh.

6. Of the kind of hymns called ܐܘܬܪܐ the principal

ones are the hymns that come under the titles ܐܘܬܪܐ * for the West Syrians (other than Maronites) ܐܘܬܪܐ

for the East Syrians and ܐܘܬܪܐ for the Maronites.

They are written in strophes consisting of six verses. Each of the first, second, fifth and sixth verses have two pauses, the first of which is heptasyllabic and the second pentasyllabic or tetrasyllabic. The third and the fourth verses have two pauses each, of which the first is tetrasyllabic and the second tetrasyllabic or pentasyllabic. (*) Ex.

* Hymns composed by Šem'on Kūkōyo, and the association of poets founded by him in the fifth century.

(*) The number of syllables in the respective pauses are not always strictly kept; in some cases a pause of five syllables may be added in the end after Ha'lēlūja and in some others the last verse or part of it may be wanting.

(a) ⁶شجر ⁶عقل

1. ⁷انكلا ⁶وسلنا: (7) ⁷ابنك ⁶فتنا: (5)
2. ⁷بن ⁷رجب ⁷دا ⁷مخفنا: (7) ⁶سبنا ⁶دهنا ⁶منا: (5)
3. ⁷حبو ⁷صنا: (4) ⁷الله ⁷رجب: (5)
4. ⁷اس ⁷ابنك: (5) ⁷رجب ⁷بن ⁷اس: (4)
5. ⁷عنا ⁶عقل ⁶وسلنا: (7) ⁷قنا ⁷هنا ⁷قنا: (4)
6. ⁷ابنا ⁶وسلنا ⁶حبيبنا: (7) ⁶سقلنا ⁶دانا: (5)

Martyrs ! you are spiritual trees, which are planted on the fountains, and in which the Lord rejoices. (You are trees) planted in the court-yards of the house of God, as the prophet, son of Isai, prophesied, (and) drink the spiritual drink from that side which the lance opened on Calvary (as) propitiation for the world.

b)

1. ⁷امنا ⁷سنا ⁷لنا: (7) ⁶سنا ⁶قنا: (4)
 2. ⁶سنا ⁶لنا ⁶سنا: (7) ⁶سنا ⁶سنا
 3. ⁷سنا ⁷سنا ⁷قنا: (4) ⁷سنا ⁷سنا
 4. ⁷سنا ⁷سنا: (4) ⁶سنا ⁶سنا: (5)
 5. ⁷سنا ⁷قنا ⁷سنا: (7) ⁷سنا ⁷سنا: (5)
- (5) ⁷سنا

VII. Tune.

Many are the tunes of Syriac hymns. Mgr. T. J. Lamy, on the authority of Stephen Aldo, the Maronite Patriarch (17th cent.) relates that there are 275 different tunes for various Syriac hymns. But the numerosity of the tunes does not depend upon a corresponding number of varieties in metrical versification. Verses written in the same metre, and even the very same verses are sung in different tunes. The Syrians used to put some rubrical mark referring hymns to some well known type, according to which they were to be sung. The rubrical mark - hirmus, title, or model tune - is made by citing a few initial words of very popular hymns. (Mgr. T. J. Lamy, *Hymni et Sermones Sancti Ephraemi* Vol. IV, pp. 476; 484-86).

” كذى مذهبى اهلنا فى الجوز ديتى ميملا ديتى :
 .” فذندى لاله ديتى ميملا ديتى .“

